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REPORT
OF THE
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,
BURMA,

FOR THE YEAR 1940-41

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RESOLUTION

ON THE

Report of the Superintendent, Archæological Survey, Burma
For the year 1940-41.

[Extract from the Proceedings of the Government of Burma, Education Department,—No. 24QW41, dated the
24th November 1941.]

READ—

The Report of the Superintendent, Archæological Survey, Burma, for the year 1940-41.

RESOLVED THAT—The Report be published.

By order,

KYAW DIN,
Secretary to the Government of Burma,
Education Department.

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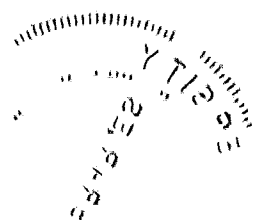
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OF THE

Superintendent, Archæological Survey,
Burma,

For the Year 1940-41.

SECTION I.

CONSERVATION.

The original allotment for the conservation of ancient monuments for the year under report was Rs. 58,130. It was in the course of the year reduced to Rs. 57,660, out of which a sum of Rs. 56,035 was expended. The expenditure may be divided under two heads as follows :—

			Rs.
I.—Special Repairs	...	...	22,360
II.—Annual Repairs	...	...	33,675

SPECIAL REPAIRS.

Myohaung.—The 'special' repairs 'carried out' at 'Myohaung, Akyab District, consisted of only 'one' item, namely :—Special repairs to the Shitthaung Temple. The temple had 'been leaking very badly owing to its having been neglected in the past until last year when, besides some structural repairs executed 'to it as described 'in the report' for that year, its roof was painted with bitumen which 'prevented the leakage to some extent. During the year under report maxphalting two coats to the roof was carried out in order to stop the leakage entirely. At the same time, some structural repairs were executed which consisted in renewing first class brickwork in cement, plugging the gaps with cement mortar and plastering the old brickwork in cement. The expenditure incurred amounted to Rs. 467 excluding agency charges at 11½ per cent.

Mandalay.—The items of works under I—Special repairs at Mandalay were :—(1) Removing old lithic inscriptions from the temporary shed near the Patodawgyi Pagoda at Amarapura and re-setting them under a suitable shed in Fort Dufferin, (2) Constructing a two-seated latrine for the use of the durwans and their families living on the east of the Palace and (3) Purchase of one table show-case with drawers for the Archæological Museum in the Palace.

The lithic inscriptions removed from Amarapura to Fort Dufferin, Mandalay, are very important for the study of Burmese history, both political and religious as well as philological and linguistic. They were preserved in an open shed with plain iron roof near the Patodawgyi Pagoda. As this shed is of a temporary nature and is in an out-of-the-way place not easily accessible to scholars and others interested in the history of Burma, it was suggested as early as about 1924 that the inscribed stone slabs should be removed therefrom and re-erected in a permanent shed in Fort Dufferin, Mandalay. But the suggestion could not be acted upon for want of funds until the year under report. The temporary shed at Amarapura measures 110' x 30' and contained 433 inscribed stones erected in 36 rows, each row containing 10 to 14 stone slabs of various sizes, the largest measuring

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7 feet in height, 3 feet in width and 5 inches in thickness, while the smallest being of 1 foot in height, 9 inches in width and 3 inches in thickness. The collection on careful examination was found to include nine stone slabs the writings on which had become entirely obliterated and illegible. These nine stone slabs bore Nos. 255, 280, 286, 364, 397, 410, 414, 424 and 425 respectively, and they were left at Amarapura. The rest numbering 424 stone slabs have been removed and re-erected in 36 rows in the new shed constructed for the purpose on the piece of land south of King Mindon's Tomb and west of the Clock Tower in Fort Dufferin, Mandalay. The new shed measures 144' x 48' and consists of *engyin* and *pyingado* round posts provided with cement concrete round post footings and supporting a double corrugated iron roof and expanded metal walling round it with two doors of two leaves each, one in the north wall and the other in the south wall. The roof is painted red while the walling is painted green, and the floor is of precast reinforced concrete slab. The expenditure incurred amounted to Rs. 17,692 excluding agency charges.

It may be mentioned that besides those 424 inscribed stone slabs which have been removed to Mandalay there are 199 fragments of inscribed stone slabs big and small, which were heaped up or lying scattered about outside the temporary shed at Amarapura but which have now been removed into it to save them from the ravages of rain and weather. They were not removed to Mandalay with the other stone slabs as it was considered that they should first be examined, those fragments that could be pieced being done so, and listed and labelled. This work has been commenced but will take a long time to complete. When the fragments have been examined, listed and labelled, a proposal for their removal to Mandalay with estimates of cost will be submitted to the Government.

The Mandalay Palace durwans and their families numbering about fifty persons live on the east of the Palace in Fort Dufferin. They cannot use the latrine on the south of the Mandalay Palace Model Shed west of the Palace which has been provided by the Mandalay Cantonment Authority for the use of the durwans, sweepers and malis on duty on the Palace platform, as it is too far from their quarters. They were using a two-seated latrine situated near their quarters and belonging to the Mandalay Cantonment Authority, but that Authority proposed to remove it as it looked very old and insanitary and the Superintendent, Archaeological Survey, was asked to provide a new latrine for them. Hence a new two-seated latrine was constructed for them at a cost of Rs. 308 excluding agency charges.

The proposal to open an Archaeological Museum in the Palace at Mandalay referred to in Section IV at page 23 of the Report for the year 1939-40 has become an established fact. The Museum was opened to the public from the 1st August 1940 with two wall show-cases and two free-standing show-cases in it. The articles exhibited in the wall show-cases are terracotta plaques and those in the free-standing show-cases consist of terracotta votive tablets and images of Buddha and other objects in stone and bronze which are comparatively light. But there are some interesting stone sculptures from Hmawza which are heavy and cannot safely be placed and exhibited on glass shelves in the free-standing show-cases. Therefore a table show-case with drawers measuring 8' x 4'2" and 4'6½" in height was purchased at a cost of Rs. 350. It has been introduced into the Museum, and some heavy interesting stone sculptures from Hmawza are exhibited on it, the drawers thirty-two in number being used for storing replicas of small antiquities not required for exhibition.

Ava.—There was only one item of work under I—Special Repairs at Ava, namely: Acquisition of land around the Watch Tower and for approach roads to that monument and the Okkyaung. The Watch Tower had no land around it, and there were no proper approach roads to it and to the Okkyaung, not very far from it. In order to keep the Watch Tower clear of vegetation and jungles and to demarcate approach roads to it and to the Okkyaung, land measuring 65 acre was acquired. The expenditure incurred in connection therewith amounted to Rs. 132-2-0 of which Rs. 43 excluding agency charges was the cost of proper demarcation of the land and Rs. 89-2-0 the amount of compensation paid for portions of the land acquired.

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Prome.—The special repairs carried out at Prome consisted of only one item, namely:—Preservation of inscription stones at the Shwesandaw Pagoda and the Deputy Commissioner's Court. There are four inscription stones of which three are at the Shwesandaw Pagoda and the remaining one at the Deputy Commissioner's Court. When inspected in December 1940 they were found to have been entirely neglected in the past. They were all partly buried in the ground, and one of the inscribed stones at the Shwesandaw was broken. An estimate for their preservation amounting to Rs. 122 excluding agency charges was prepared and funded, and the work was carried out by the Public Works Department. All the stones were unearthed, and the broken stone at the Shwesandaw was reset in cement mortar coloured to match the adjoining surface of the stone. The Shwesandaw Pagoda inscription stones were then fixed in plumb on a base of cement concrete at the Pagoda, and the inscription stone at the Deputy Commissioner's Court was also treated in the same manner in its original site. The expenditure incurred on the work amounted to Rs. 121 excluding agency charges.

Pagan.—The item of special repair work at Pagan was the preservation of inscription stones and wall-paintings in some temples there at a total cost of Rs. 951 undertaken departmentally by the Superintendent, Archaeological Survey. During his visit to the locality in October 1941 he found many stone inscriptions and wall-paintings in some temples entirely neglected. The stone inscriptions constitute very valuable historical documents, while the wall-paintings are important for the purpose of researches into the history of painting in Burma. The inscribed stones were found either lying or partly buried in temples, or exposed to rain and weather, and the paintings on the point of falling off the walls of temples which they decorate. It was considered that if timely action were not taken to preserve them they would soon deteriorate and archaeology would suffer a great loss in their final destruction or disappearance. It was accordingly decided to do something for their preservation, and the measures which were carried out are described below:—

Preservation of inscription stones.—An inscription stone lying buried under a fallen brick-building known as the Nga-saung-gyan monastery in ruin at Minnanthu was dug up, removed and erected in the western porch of the A-saw-kywan Pagoda situated at a distance of about 150 feet to the north of the Nga-saung-gyan.

An inscription stone found in the Mingalate Pagoda in ruin at Minnanthu was removed to the Pokalon Pagoda at a distance of about 150 feet to the south of the Mingalate and erected on a common brick base with the inscription stone originally found therein.

An inscription stone found lying on the ground at a distance of about 50 feet to the east of the Ajagona Pagoda at Minnanthu was removed and erected in the vestibule of the temple.

An inscription stone found lying in the Tilukon Pagoda situated in the middle of a plantation about two furlongs to the north of the Ajagona Pagoda at Minnanthu was erected on the brick pedestal found inside the same Pagoda.

An inscription stone found lying in Pagoda No. 310 (*ga*) situated at a distance of about two furlongs to the north of the Winidho Pagoda and at the same distance to the north-west of the Ajagona Pagoda at Minnanthu was erected *in situ*.

An inscription stone found lying on the ground at a distance of about 70 feet to the south of the Maung-yon-gu, Pagoda No. 63, at Minnanthu was removed and erected in the Pagoda.

The Winidho Pagoda at Minnanthu contains two inscription stones, one of which was broken. The broken stone was reset in cement mortar and erected on a brick base against the wall of the Pagoda.

To the north-west of the Winidho is a group of monuments among which are two pagodas, Nos. 337 and 338. To the south of these are two ruined temples each containing an inscription stone. The inscribed stone found in the eastern one of the two temples was removed to Pagoda No. 338 and that found in the other temple to Pagoda No. 337, and therein they were set up each on a brick base.

An inscription stone found buried under the debris of the A-saw-lat Temple which had collapsed at the northern end of Ma To's plantation at Minnanthu was removed and re-erected in the eastern porch of the Thinganyon Pagoda.

Two inscription stones found lying in the Malonpyit Pagoda at a distance of about 150 feet to the south of the Malapyit Pagoda at Minnanthu was erected *in situ*.

The Nga-khwe-nyo-gu at a distance of about two furlongs to the south-east of the Malonpyit Pagoda at Minnanthu contains an inscription stone broken into fragments. The fragments were pieced and held in a wooden frame and the stone thus mended was set up on a brick base in the same pagoda.

An inscription stone found lying in the Tatkalezedi Pagoda situated at a distance of about 200 feet to the west of the Thanbula Temple at Minnanthu was erected *in situ*.

A corrugated iron roof was erected over the Amana inscription stone at Minnanthu to protect it from the ravages of rain and weather to which it has been exposed.

An inscription stone found lying in the Sinbyushin Pagoda at Minnanthu was erected on a brick base in the north-east corner of the eastern porch of the Pagoda.

A ruinous temple situated at a distance of about 50 feet to the north-west of the Sinbyushin Pagoda at Minnanthu contained two inscription stones. These were removed to the Sinbyushin Pagoda, and the one with four lines of writing on it was erected in the south-west corner, and the other which is triangular in shape in the south-east corner of the eastern porch of the pagoda, the latter stone being provided with a brick base.

An inscription stone which stood at the north door-opening of a ruined temple situated at a distance of about 200 feet to the south-east of the Sinbyushin Pagoda at Minnanthu was removed and re-erected in the north-west corner of the eastern porch of the Sinbyushin Pagoda.

To the east of the Sinbyushin Pagoda at Minnanthu at a distance of about 500 feet from it is a row of six temples standing north to south. The third temple from the southern-most one contains a stone inscription. As the stone was found lying, it was erected *in situ*.

The Sawhlawun Pagoda situated at a distance of about two furlongs to the south-east of the Sinbyushin Pagoda at Minnanthu contains two inscription stones. These were found lying and were erected *in situ*.

To the east of the Sawhlawun Pagoda at Minnanthu at a distance of about 400 feet from it is the Ngalgugu Pagoda which contains an inscription stone. As the stone was found lying on the floor, it was set up *in situ*.

In the Zanthi Pagoda at Minnanthu was found a stone inscription which was broken into three fragments. The fragments were pieced with cement mortar, and the stone thus mended was set up in the Pagoda.

The fragments of an inscription stone, found in the Tauk-hlawga Pagoda situated at a distance of about 100 feet to the north-east of the Zanthi Pagoda at Minnanthu were also pieced with cement mortar, and the mended stone was set up in the same pagoda.

Edging with cement was done to the inscribed surfaces of stones which showed signs of flaking in the inscription shed at the Lemyethna Pagoda in Minnanthu; leaning stone slabs inside the shed were fixed in plumb; one inscribed stone outside the shed was removed and re-erected in it; and a small inscribed stone which was broken into pieces was reset in cement mortar and held in a wooden frame and erected on a brick base in the shed.

Two inscription stones, one belonging to the Thitmati Temple and the other to the Thitmati Kalagyaung (a brick monastery) in ruin, were removed and erected on a spot about 50 feet to the east of the monastery which is about 100 feet to the north of the temple and a corrugated iron roof was erected over them to protect them from the injurious effect of rain and weather. The northern stone belonged to the Thitmati Temple and the southern stone to the Thitmati Kalagyaung.

Inscription stones found lying in the Peinne Pagoda, the Zeyaput Pagoda and the Than-pyan-zwa Pagoda at Minnanthu were set up *in situ*.

An inscription stone lying in the open near the Tet-the-kalagyaung-nyi- and at Minnanthu was removed therefrom and re-erected in a temple nearby.

An inscription stone in the Damayazika Pagoda at Pwasaw which was broken into two pieces was provided with a wooden frame and erected on a brick base.

An inscription stone found lying on the floor of Pagoda No. 383 at a distance of about two furlongs to the north-east of the Damayazika Pagoda at Pwasaw was set up *in situ*.

The Thamuti Pagoda at Pwasaw contains two inscription stones, one of which was broken into two fragments. The broken stone was provided with a wooden frame and erected on a brick base, while the other was simply set up on a brick base.

On the east of the Thamuti Pagoda at Pwasaw was found an inscription stone a top corner of which was broken into several fragments. Twelve of them which could be retrieved were pieced with cement mortar, and put back in their proper place. The whole stone thus mended was set up *in situ* and a small brick shed was erected over it for its protection from rain and weather.

Petty repairs were carried out to the Thettawshe-Maung-Hnan inscription shed west of the Shwezigon Pagoda at Nyaung-u.

The Sawdaw-u Kyaung inscription stone on the top of the Theingon east of the Shwegyaung also known as Tet-nwe-chaung at Wetkyi-in was removed therefrom to the Pagan Museum.

An inscription stone in Pagoda No. 235 at a distance of about 200 feet to the west of the Alodawpyi-gu which is situated at a distance of one furlong to the south-east of the Tilominlo Pagoda at Pagan was erected on a brick base.

The inscription stone from the Sabwehmauk Pagoda where it was found broken into forty-four fragments was brought to the Pagan Museum last year. The inscription has now been carefully restored and set up in a wooden frame on a brick base.

Preservation of wall-paintings.—There are numerous small temples at Pagan which are not protected under the Ancient Monuments Preservation Act and the internal surfaces of the walls of which are adorned with paintings worthy of preservation at the public expense. The paintings in the following temples among them were attended to during the year under report :—

- (1) The Winidho Temple at Minnanthu.
- (2) Pagoda No. 337 to the north-west of the Winidho Temple at Minnanthu.
- (3) Pagoda No. 338 to the north-west the Winidho Temple at Minnanthu.
- (4) The Asawkywan Temple at Minnanthu.
- (5) The Ajagona Temple at Minnanthu.
- (6) The Maung-yon-gu Temple at Minnanthu.
- (7) The Pokalon Temple at Minnanthu.
- (8) The Khemawara Temple (No. 224) at Wetkyi-in.

The measures carried out consisted in fixing down and edging with cement the loose and broken plaster on which the paintings were executed with a view to preventing them from falling off the walls and grouting the cracks and crevices in the latter with cement mortar.

Payathonzu.—The item of special repair work at Payathonzu near Pegu was also preservation of inscription stones at a cost of Rs. 199 undertaken departmentally by the Superintendent, Archaeological Survey. During his visit to Pegu in May 1940, he inspected the inscription stones at the Ajapala, the Mahabodhi, the Cankamana, the Animisa and the Shwekhwehmyaw Pagodas at Payathonzu and found them exposed to rain and weather. As they constitute important documents, steps were taken for their preservation.

The Ajapala two-faced stone has now been sheltered under a corrugated iron roof with wooden trellis walling and a door which can be kept locked.

The Mahabodhi, the Cankamana, the Animisa and the Shwekhwehmyaw stones have been sheltered under temporary *dhani* sheds.

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ANNUAL REPAIRS.

Mandalay.—At Mandalay the annual repairs to the Palace consisted in rebuilding part of the retaining wall of its platform, straightening the Shwesaungdaw or King's Apartments and the roof of the north wing of the Palace Museum, providing brick footings to wooden posts and renewing the 1 inch *engyin* flooring of the Apartments of the Central Queen at a cost of Rs. 7,500 excluding Public Works Department agency charges at 11½ per cent and those to the *Pyatthats* on the Fort Walls consisted as usual in renewing decayed teak wood carvings and ½ inch double *engyin* plank roofings of existing *Pyatthats* and earth-oiling them with red ochre at a cost of Rs. 4,000 excluding Public Works Department agency charges.

The gardens on the Palace platform received their share of attention. A sum of Rs. 3,824 excluding agency charges was expended on the maintenance of the lawns and flower beds.

The annual repairs to the Royal Tombs consisted in renewing glass mosaic work, plastering and whitewashing where these items were necessary and undertaking other petty repairs at a cost of Rs. 146 excluding agency charges.

The Archaeological Department continued to maintain the temporary establishment of durwans and sweepers employed on the Palace platform at a cost of Rs. 3,430. It also continued to pay Rs. 10 per month to the Mandalay Cantonment Authority as charges for the conservancy services rendered in respect of a two-seated latrine provided by that authority for the use of the durwans, sweepers and malis on duty on the Palace platform. The services of the temporary custodian of the Archaeological Museum in the Palace on a monthly salary of Rs. 50 fixed per month was also retained throughout the year except for eight days in February to March 1941, which intervene between the resignation of the old incumbent of the post and the appointment of the new one.

The Remains of the Atumashi *Kyaung* or Incomparable monastery in the Eastern Cantonment Area of Mandalay are a protected monument. There had been a durwan appointed to look after them and paid for by the Mandalay Municipality. But in 1939 the Municipal Committee considered that as the remains are outside the Municipal limits, the payment of the salary for the durwan was not an appropriate charge on the Municipal Fund, and accordingly it discharged the man on the 1st March 1939. The result was that in March 1940, vegetation and jungles were found to have grown on and around the remains which possess a treasure in the stucco-work and plaster carvings round the walls of the remains of the corridor passage. As these carvings form a link in the long chain of Burmese plaster carvings, they are considered worthy of preservation at the public expense. In order therefore to keep the remains clear of vegetation and jungles all the year round and also to secure the immunity of the plaster carvings from injury at the hands of unscrupulous persons, a durwan was employed at the remains by the Archaeological Department from the 1st July 1940, on a scale of pay of Rs. 14 —¼—17 per mensem with a good conduct allowance of Rs. 2 per mensem to men who have served not less than five years on Rs. 17 per mensem.

Pagan.—The cost of the annual repairs and maintenance of the protected monuments at Pagan amounted to Rs. 6,189 exclusive of agency charges during the year under report. It was made up of Rs. 2,034, being the cost of maintaining a temporary work-charged establishment of twelve durwans, two to look after the Pagan Museum and ten to look after the protected monuments, Rs. 261, being the cost of maintaining a gang for repairing the approach roads to protected monuments and clearing the jungles in their compound and Rs. 3,894, being the cost of repairs to monuments. Among the repairs mention may be made of the following :—

The Dhammayangyi being the biggest temple at Pagan and not having undergone special repairs consumed most of the allotment for annual repairs to protected monuments at the place. The amount spent on it was Rs. 2,480-2-0, and the work carried out consisted in repairing the cornices on the north face of the temple and the weather board roofings on the east, north and west sides

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with Burmese brickwork in lime mortar, grouting the cracks in the arches supporting flamboyant ornaments on the east and north sides and those on the roof of the porches with cement, surkhi and stone powder, uprooting trees growing on the temple, the bricks around them removed for the purpose being relaid in lime mortar and clearing debris in the compound.

In the Thetkyamuni Pagoda at Nyaung-u the flooring was levelled with cement concrete, and the cracks and crevices through which rain water had percolated were filled up with cement mortar. The broken plaster was also removed with cement and stone powder, and all the openings were provided with expanded metal doors to prevent ingress of cattle and undesirable people. The expenditure incurred amounted to Rs. 432-13-0.

In the Kondawgyi Pagoda also at Nyaung-u the flooring was levelled with cement concrete and the gaps beneath the doors were closed with cement concrete blocks. The loose bricks in the arch on the south side were taken out and relaid in lime mortar. The amount spent was Rs. 10.

The Nagayon Pagoda at Myinagan was found to have trees growing on it. The trees were uprooted and the bricks around them removed for the purpose were relaid in lime mortar at a cost of Rs. 52-12-0.

In the Thanbula Temple at Minnanthu the flooring was levelled with cement concrete and the broken plaster on the walls was edged off with cement and stone powder. Expanded metal No. 42 and 1½" × 1½" L iron frames were indented and received for providing doors to the openings of the pagoda. But this could not be done during the year under report for want of time and will be done next year. The expenditure incurred amounted to Rs. 180-15-0.

The Nandamanya Temple at Minnanthu was found to have trees growing on it. The trees were uprooted, the bricks around them removed for the purpose being relaid in lime mortar. Expanded metal No. 42 and 1½" × 1½" L iron frames were indented and received for providing doors to the openings of the pagoda. But this could not be done during the year under report for want of time and will be done next year. The amount spent was Rs. 72-2-0.

In the Payathonzu at Minnanthu the broken plaster on the walls was edged off with cement and stone powder. Expanded metal No. 42 and 1½" × 1½" L iron frames were indented and received for providing doors to the openings of the pagoda. But this could not be done during the year under report for want of time and will be done next year. The expenditure incurred amounted to Rs. 171-5-0.

An open shed was erected over the inscription stones in the compound of the Lemyethna Pagoda at Minnanthu at a cost of Rs. 202, and another shed was constructed in the compound of the Pagan Museum at a cost of Rs. 262-7-0 for the purpose of placing in it the inscription stones brought from other places.

Hmawza.—At Hmawza, Prome District, the area round the base of the Bawbawgyi Pagoda which was low and uneven was filled with earth and levelled, the brick enclosure wall of the monument whitewashed and the jungle growing on the structure cleared. The wooden fencings round the Bebe and Lemyethna Temples which had deteriorated were repaired and coaltarred. The expenditure incurred on the three monuments amounted to Rs. 768 excluding agency charges.

The Kyaukka Thein sculpture shed was inspected during the year under report and was found in need of some attention. Accordingly an estimate providing for the necessary repairs to the shed was prepared and funded, and the work was executed by the Public Works Department which consisted in repairing the floor and walls and painting the corrugated iron roof with red corrugal paint at a cost of Rs. 121 excluding agency charges.

The Archaeological Department continued to employ the durwan looking after the abovementioned sculpture shed and another on the west of the old Palace site and the ancient monuments and antiquities in the locality, the expenditure incurred on account of his wages during the year under report amounting to Rs. 204.

Myohaung.—A sum of Rs. 521 excluding agency charges was allotted during the year under report for annual repairs to the four protected monuments at Myohaung, Akyab District, namely ;—the Shitthaung Temple,

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the Dukkanthein Temple, the Andaw Temple and the Ratanabon Pagoda. Out of that allotment a sum of Rs. 520-8-0 was actually spent, the work carried out consisting in scraping and clearing the moss and grass from the Shitthaung Temple and its compound, painting the iron works in that temple, dismantling the dilapidated stone wall at the front entrance and re-erecting it with cement and jungle clearing within the compounds of the Dukkanthein, the Andaw and the Ratanabon.

It may be mentioned that of those four protected monuments at Myohaung the Shitthaung Temple is now in a much better condition than it was a year or two ago. But a portion of the roof of the Andaw Temple was reported to have fallen in and the inner surface of the roof of the Dukkanthein Temple was said to be showing distinct signs of caving in. The Superintendent, Archaeological Survey, being single-handed with much work to do in Burma proper, has not yet been able to revisit Arakan. He has, however, proposed to go there next cold season, that is, about November 1941, to explore Myohaung and Vesali and conduct excavations there. He will then inspect the protected monuments at the former place and draw up detailed notes for their conservation.¹

During the visit of the Superintendent, Archaeological Survey, to Myohaung in April to May 1940 he found that in the Shitthaung Temple some of the interesting stone sculptures had been painted white, blue and other colours by, it was said, devotees of Buddhism, and the paints had somewhat obliterated certain details of the sculptures. The Archaeological Department has a serious objection to painting old sculptures and other objects of antiquarian interest in ancient monuments, and such action, it was feared, would be repeated in the protected monuments at Myohaung in the absence of a durwan to look after them. A durwan has therefore been appointed to look after the monuments and also the sculpture shed on the old Palace site at Myohaung from the 1st July 1940 on a scale of pay of Rs. 14-4-17 per mensem with a good conduct allowance of Rs. 2 per mensem to men who have served not less than five years on Rs. 17 per mensem.

Amarapura and other places.—The annual repairs carried out to the protected monuments at Amarapura and other places not mentioned above consisted mainly in jungle clearing, patching with plaster, white-washing, coal-tarring, earth oiling, and undertaking petty repairs to them. The expenditure incurred on each monument or group of monuments is shown in Appendix B to this Report.

The Public Works Department continued to employ caretakers to look after the protected monuments at Sagaing, Mingun and Ava, one at each locality, while at Amarapura two caretakers were employed as in previous years, one by the abovementioned Department to look after the Remains of Bodawpaya's Palace and the Royal Tombs and the other by the Archaeological Department to attend to the Taungthaman Kyauktawgyi Temple and the inscription shed near the Patodawgyi Pagoda. The latter Department also employed from the 1st July 1940 to the end of the year under report one additional durwan on a scale of pay of Rs. 14-4-17 per mensem with a good conduct allowance of Rs. 2 per mensem to men who have served not less than five years on Rs. 17 per mensem to look after the inscription shed near the Shwegugyi Pagoda at Payathonzu, Pegu District, and other inscription stones in the neighbourhood which are too bulky and heavy to be moved to the inscription shed and which have, therefore, been left *in situ*.

SECTION II.

EXPLORATION AND RESEARCH.

A little liberal Government grant under the budget head of travelling allowance has enabled to make an extraordinarily extensive tour over Burma proper and Arakan during the year under report.

¹ Since this account was written it has been reported that about half of the Ratanabon Pagoda collapsed in the month of July 1941, and that as the part which is still standing looks very dangerous and may collapse at any time, instructions have been issued by the Executive Engineer, Akyab Division, to his Subdivisional Officer to have a notice posted up warning the public not to enter the compound of the pagoda which is in a dangerous condition.

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Mandalay.—As very early as the beginning of the year the area round the Shwezayan Pagoda was explored.

Shwezayan is one of the points in a line of forts built by King Anawratha (1077 A.D.) by way of a first line of defence to protect his capital, against incursions of Shans from the north and east.¹

Sixteen miles south-east of Mandalay as the crow flies is the Shwezayan Village where on the banks of the Myitnge River, Saw Munhla a Shan lady from the Maw country, one of the queens of Anawratha built in 496 B.E.² the original Shwezayan Pagoda.

As the pagoda had been repeatedly³ repaired Shwezayan itself affords no archaeological interest. Close to the Shwezayan Pagoda, however, and to the west and west-south-west of it are three old temples of the square type. One of them, the central building contains interesting frescoes in several stages of decay due to the action of rain-water flowing in from the leaking roof part of which had even fallen in.

From what now remain of the paintings on all the inner walls and from the labels in Burmese one can make out that the temple in its pristine perfection could have served to the learned world as an illustrated edition of the book of ten great Jatakas. There is no name attached to the temple; neither is it dated. The labels and details of painting on the wall, however, would suggest that the paintings at least belong to the latter part of 18th Century A.D. According to a mural inscription of 11 lines at the doorway the temple was built by U Kala of Mundaw Village on the Sukhabhaya hillock close to but outside the *tandaing* of the Shwezayan Pagoda 4000 *tas* (fathoms) to the east of the golden city of Amarapura.

The construction consists of a vestibule and a sanctum which houses a miniature Mount Meru on which stood the Buddha in alabaster about to come down from the Tavatimsa heaven after he had preached the Abhidhamma doctrine to his mother there.

Mount Meru is depicted in five receding terraces representing five *alindas*.⁴ On the lowest terrace may be seen statuettes of Nagas or Sea Serpents followed by garudas or mythical birds on the second, Kumbhandas⁵ a kind of demons on the third, Yakkhas or ogres on the fourth and Rakkhasas⁶ on the fifth and highest terrace. The Mount Meru which is 12 feet 2 inches high and 12 feet in circumference at the base is of brick and mortar and the statuettes most of which are damaged and a few only intact, are of alabaster and when entire measure 10 inches in height and 10 inches in circumference respectively on the average.

The sculptures and paintings are interesting in that they record the standard of art, and the daily social and economic life of the Burmans of the period. Steps are being taken to arrest the decay of these works of art.

Mrohaung.—On the 18th April of the year under report, I left for Rangoon to take steamer to Arakan and arrived at Mrohaung on the 23rd of the same month.

Although it was with a keen desire to explore ancient Arakan very thoroughly that I set out on my journey to the other side of the Yomah, I had, to my deep disappointment, to come away after a very short stay there because I was wired for by my office four days after my arrival. The need for trained and able assistants of Gazetted rank was at that time all the more seriously and sorrowfully felt when I realised that I could not be away from my headquarters

¹ Burma Gazetteer, The Mandalay District, Volume A, page 49.

² The date is as given in the Gazetteer, page 245.

³ The Mandalay District Gazetteer on page 246 says: "In the reign of Mohnyin Min the pagoda was repaired and the height raised to 30 cubits. In the reign of Singu Min it was repaired by the King's mother, gilded down to the ground and provided with a golden ti. It has recently been rebuilt by public subscription under the superintendence of U Kanti, the hermit of Mandalay Hill.

⁴ A pali word denoting a verandah or protruding terraces from the sides of Mount Meru.

⁵ The Kumbhandas, who guard the palace of Sakra on the south, are monsters of immense size and disgusting form. Page 47, A Manual of Buddhism—R. Spence Hardy.

⁶ The Rakshas resemble the Yakas; but they have not, like them, the power to assume any shape that they choose. Spence Hardy's Buddhism, page 48.

⁷ For an interesting description of this historic city, see Duroiselle's short note on it on pages 13 and 14 of the Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1921.

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beyond a week or two at a stretch. Matters to be disposed of by me personally and very urgently often arose at any time in the course of the year and if only I had one able assistant each for the two main branches of my work namely Epigraphy and Archaeology, I could have left these officers at the field of operations with my full and detailed instructions as to how to proceed with their work and submit their report. As it was, all my labours of long preparation to carry but about a month's work in Arakan could not bear proper fruits.

The first thing that struck me as soon as I got to my camp at Mrohaung was the improper use made by the authorities of the palace site of the kings of the Myauk-udynasty (1404—1784 A.D.).

On the palace-platform where should stand a magnificent Museum to house the antiquities of Arakan, are to be seen a Public Works Department bungalow, a post office, a court house, a hospital and a police station with its barracks.

Because of human habitation at such a historic site, human hands had been and are being responsible for the depredations done to the retaining walls of the palace-platform and disappearance of a large number of stone bricks of which the palace-buildings and walls were built.

It is hoped that when these public premises had lived their span of life they are not rebuilt at the same site any more and that they give place to a more deserving structure as suggested above, namely : a good archaeological museum with its surrounding garden.

Mrohaung, which has now become a township headquarters, is situated at the head of a branch of the Kaladan River, about 50 miles from its mouth. The town is on a rocky plain surrounded by hills.

Except a stone quadrangular pillar to the left side of the entrance of the southern approach to the Shitthaung Temple which probably was brought over from Wethali, the antiquities of Mrohaung date chiefly from the 15th and 16th centuries.

The stone pillar bears writing on its four faces as well as on top of it. According to Professor Johnstone¹ of Oxford University there are three inscriptions on the pillar. The oldest is a very long one in small characters on the north face and seems to run on to the first four lines of the east face. If his identifications of the letters *ka*, *ra* and *pa* are right Professor Johnstone would date the document to about 600 A.D., that is, to judge from the Götis and the inscriptions of Anandacandra, it might belong to Vajrasakti or Dharmavijaya.

The second inscription is immediately below the first on the east face. From a few words he could make out Professor Johnstone remarked that the peculiar feature is the letter *ra* and so far as he could trace, a similar *ra* occurs on an inscription of Vināyakapāla, the date of which is 931 A.D.

On the West face is the third inscription which can be read fairly completely except for the first eight lines.

The following observations made by Professor Johnstone in his letter to Professor Luce on this document which he calls the Anandacandra's inscription are interesting and thought-provoking :

"The script is extraordinarily close to that of the Apsad inscription (Corpus Inscription Indicarum, Volume III, plate 28), which dates from 650 A.D. or a little later ; probably it is somewhat later than that, and I should be inclined, by comparison with the coins which I mention later, to put it early in the eight century. The datings I suggest are all subject to its being safe to apply Indian criteria to Arakanese inscriptions. So far I am much impressed with the similarity of these inscriptions and of the coins with similar evidence in India ; all the more so that the inscription from the Sandoway District which I asked you about cannot be paralleled from Indian sources so far I can see.

"The inscription, except for one sentence, is in verse, of doggerel Kāvya type. It gives a long history of the Kings of Arakan and the legible part ends in the middle of the description of Anandacandra"

¹ Page 15 Forchhammer's Report on Arakan.

² In his letter to Professor Luce, dated 23rd, Linton Road, Oxford, May 2nd, 1939, a copy of which was kindly forwarded to me by the latter.

Shitthaung Pagoda.—Dr. Forchhammer had written a very illuminating description of this building in his Report on Arakan¹. The learned scholar opined that the structure is more a fortress than a pagoda. The presence of of Vishnu figures and Garuda bird in stone as the *vāhana* of the Hindu god along with the Buddha images provoked his following remark regarding the temple.

"The mixture of sculptural representations from the Buddhist cultus and Hindu pantheon, the prominent position assigned to the Brahman instead to Buddhist priest, and the absence of all images of Former Buddhas are peculiar to the Shitthaung Pagoda."

Circumambulating the Shitthaung Temple along its outer corridor, I discovered in a heap of stones a three-faced sandstone block 2' 6" x 1' 1 1/2" x 1' bearing interesting sculptures in bold relief on all sides. The block is broken into four fragments but could be pieced together. The first face contains a male person, a four-handed, *vasudhara*, 'squeezing' his long hair and sitting in an easy pose. His left knee had suffered some damage. To his right on the second face of the stone is a kneeling feminine figure, daintily dressed. Her left hand is raised to her chest and her right hand hangs on her side. She ties her hair at the back of her head. A winsome woman she is and might represent a lady devotee of Arakan in the 15th, 16th century A.D. To the left of the *Vasudhara* on the third face is another woman in graceful bodily proportions. She is also kneeling and some flat substance held in her raised right hand seems to indicate that she is making an offering to the shrine. Her left hand hangs on her side. She wears bangles and earrings and one of her breasts is exposed. She ties her hair on her head and her shawl hangs loosely over her shoulder. As it is a very interesting antiquity, I have, it removed to the sculpture shed.

The Dukkanthein Pagoda.—This is the second of the four protected monuments at Mrohaung and situates about 300 feet to the north-west of the Shitthaung Pagoda. Both these together with the *Leriyethna* and *Andaw* shrines were erected by Minbin, the 12th of the Myauk-udynasty, between the years 893—915 B.E. (1431—1453 A.D.).

The dimensions and description in detail of the building are contained in the Forchhammer's Report² and they need not be repeated here.

Suffice it for me to say, that the over seven hundred feet of the dark labyrinthian passage with its sitting stone Buddhas in niches sunk at regular intervals into the walls on both sides, as one walks in, and with worshipping couples one on each side of every niche in their various costumes and ornaments as befitting their individual official and social status constitutes the sculpture gallery of medieval Arakanese Art.

Time and weather had worn away most of these figures but many yet remain in their pristine perfection.

The roof of the temple has been leaking badly and it is indeed a problem to stop the leakage. The experiment at the Shitthaung roof is being carefully watched. If successful there, Dukkanthein will soon have a water-tight roof.

The Andaw Pagoda.—At a distance of about 80 feet to the north-east of the north gate of the Shitthaung Temple is the Andaw shrine which is the third protected monument under the ancient Monuments Preservation Act.

In his interesting account of the Pagoda Forchhammer remarks³ : "The Andawpara, though built by Indian workmen, contains in its images and sculptures, not the slightest admixture from the Hindu pantheon; the images represent Buddha in his usual sitting attitude; they exhibit no variation in type from the Mahāmuni type."

In February last the Honorary Archaeological Officer for Arakan reported that a portion of the roof had fallen in and requires urgent restoration. It will be my endeavour to inspect the structure early next cold season.

¹ Opus Cite—pages 20—24. See also Duroiselle's short note on it in his Annual Report for 1920-21.

² Forchhammer's Report on Arakan, page 26.

³ Opus Cite—pages 26—29. See also a short note on it by M. Duroiselle in his Annual Report 1920-21, on page 16.

⁴ Vide his Report on Arakan pages 24—26. A fuller notes on the temple is that of M. Duroiselle in his Annual Report for 1920-21, on page 16.

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The Ratanapon Pagoda.—Forty feet to the north of the outer wall of the Andaw shrine rises the enclosure of the Ratanapôn Pagoda. It is a solid *stupa* of stone bricks built by King Minpalaung who reigned over Arakan from 1571 A.D. to 1593 A.D.¹ Very lately in mid-July the archaeological durwan stationed at Mrohaung reported that the pagoda had fallen down. The Honorary Archaeological Officer at Arakan and the Executive Engineer at Akyab have been requested to report on the extent of damage² and the approximate cost for restoration should it be done.

Jungle clearing at several sites in this historic city of the Myauk-u dynasty had revealed to me that there are in this area besides the above four monuments many interesting structures of different dimensions, shapes and sizes awaiting the attention of the Department. As already stated above it was rather unfortunate that I could not stay there long enough to draw up a list with a short description each of these long neglected medieval monuments for recommendation to Government to be declared as protected property. It is hoped that I will be able to do this work next cold season when I propose to visit Arakan again.

All the mobile antiquities that I discovered near the old temples, pagodas and monasteries hidden hitherto under thick-grown vegetation were collected and deposited in the Sculpture Shed.

The list which is given in this Report in Section IV will indicate the nature of the objects lighted upon and the extent of exploration done during my short stay in the land of sand-stone structures and sculptures.

Hindu Sculptures on the Wunti hill.—Besides the easily moveable minor antiquities there were discovered also huge stone slabs bearing in high and low reliefs figures of four-handed Hindu gods. As they are too heavy to be transported from one place to another they had to be left as they were. Of the stone sculptures which are now lying *in situ* mention may be made of the ones on the Wunti hill. (See Plate I.)

The Wuntitaung (or Wantitaung) is about a mile to the north-east of the palace site. There was probably in the 16th century a Hindu temple at the top of the hill which had housed the sculptures in the picture appertaining to the Brahmanical pantheon.

Of the four effigies in stone of King Candasudhamma, better known to the Arakanese as "Pazāmin" noticed by Forchhammer in his report two are to be seen at the doorway of the police lock-up and the third in front of the hospital gate. The fourth was not traceable during my stay at Mrohaung. When a proper museum building comes into being all these stone antiquities can very well be displayed in their proper show-cases.

Six miles to the east of Mrohaung lies the Launggyet Village near which is a hill known as the Nattaung on the west bank of the Lémro River. On the hill-top is a huge boulder, 79 feet long 7 feet high and the top surface at its broadest is 4½ feet in breadth, covered all over with inscription in Burmese. The letters are big and bold but because of the unevenness of the stone it is difficult to trace the beginning and end of the document. What struck me at the time I read the writing on the spot was the repetition of the sentence "ငါတို့လူသားတို့အတွက်" "In the world of man there is none like unto me." The document is not dated but paleographically it belongs to the 15th Century A.D.

On the spur of the same hill about 50 feet to the north of the boulder are a few stone statuettes of Buddha in assorted sizes, some on the surface and others half buried in the ground and mostly broken on account of jungle fire. The site is worth excavating.

Medals and Coins.—While at Mrohaung people brought to me coins and medals which they had collected as things of historical interest. Thus from Maung Myint Khoun, son of U Sin, Township Judge, Kyauktaw and Mrohaung, two silver medals, two East India Company Copper Coins of

¹ Forchhammer's Report on Arakan, page 26.

² The Executive Engineer has since reported that this monument is now beyond repair.

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Benares and Bengal respectively and an Arakanese silver coin of Candasūdhama-
marāja 1014 B.E. Three more East India Company Coins one of Benares and two of Bengal similar to above and a fourth copper coin with letters no more legible were brought by the neighbouring villagers. To encourage them and in token of my appreciation of the co-operation given by them to the department I gave suitable rewards to them for those objects.

The copper coins are of ¼ anna category and one of the medals is known as the Rāma tanka or Rāma tinki struck apparently for religious purposes according to Mr. T. N. Ramachandran, Superintendent in charge of the Archaeological Section of the Indian Museum at Calcutta.

Amarapura.—Mr. Langham-Carter, Secretary to the Financial Commissioner, was anxious to bring out a revised edition of the List of European Burial Grounds in Burma published by the Department in order to make it complete and up-to-date. At his request he was authorized to prepare an improved edition.

Setting to work on the book he sought the co-operation of all officers of the districts through the Commissioners of divisions and newspaper readers through the columns of *Rangoon Times* and *Gazette*.

As I was one of those whom Mr. Langham-Carter asked for assistance I started in September on my journey to Amarapura where in the old temples which dated back to Bodawpaya's reign (1782—1819 A.D.) I discovered interesting antiquities in stone and alabaster. They are :—

(1) A Buddha-pāda, the foot-print of the Buddha in alabaster measuring 4' 9" x 2' 9" x 2".

(2) A figure in the round also in alabaster of Sumittā, a banker's daughter who prayed at the feet of the Buddha Dipaṅkara to become the wife of the hermit Sumedhā in his future life of a Buddha-to-be. Its dimensions are :—Height 1 foot 8 inches. From knee to knee 7 inches.

(3) A stone statuette of Isi Kapila brought, according to local tradition, from India. Its dimensions are :—Height 4 feet 1 inch. From knee to knee 2 feet 1 inch.

These three objects can still be seen in the *tazaung* of Mahāsakyasāmi Pagoda, a place of daily worship, at the south end of Tarōktan quarter.

(4) and (5) A figure each in the round in alabaster, one-foot high, of the banker Citta and the rich lady Visākhā who are two of the chief lay disciples of Buddha.

They are in a small masonry cave in the Taunglōlōn monastery near the Taungthaman lake and they no doubt represent respectable men and women of Amarapura, the royal city in its height of glory.

The next object of interest at Amarapura is a big bronze bell in a *tazaung* to the east of the Patotawgyi Pagoda inside the outer enclosure. The bell bears the name "Mahāmeru Makuṭa ghaṇḍarājā" and is kept hanging from a strong wooden beam supported by two massive masonry pillars. Its dimensions are :—10 feet 3 inches in height, the waist of it 17 feet in circumference, the mouth has a diameter of 7 feet 4 inches; its thickness is 8 inches at the mouth. It contains on its body 24 lines of Burmese inscription which is dated 1189 B.E. i.e. 1827 A.D. The writing reveals the weight of the bell to be 1 lakh and fifty thousand tolas. The gift is made by King Bagyidaw (1819—37 A.D.) and the casting of the bell is done by Naymyo Nandakyawthu, the copper-smith and Governor of Chundaung.

All these antiquities I lighted upon, on my way from my camp at Amarapura to the Linzin quarter where I discovered a christian burial ground overgrown with thick jungle. When I had cleared the vegetation 15 inscribed tomb-stones were brought to light. While three of them mention mere names of the deceased in Burmese and English a few of them bear dates of birth and death and the rest record a brief biography of the individual buried bodies. The languages employed in these documents are Burmese English, Latin, and Armenian.

When I checked these discoveries with the published list I noticed that, I had hit upon seven new dated inscriptions prior to 1858.

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As I was ignorant of the Armenian language I invoked the aid of the Director-General of Archaeology in India and through his kind co-operation I got the following transcriptions of the four Armenian inscriptions and their English translations, done by Mr. J. Mackertich of the Armenian Holy Church of Nazareth, 2, Armenian Street, Calcutta.

Romanised transcription of Armenian Inscriptions :—

- (1) ISE EH : TAPAN : HANGUTSIAL : ABRAHAM
SAHAKIN : YI-ZMIRETSOH : WOR : HANGIAV
YI-AMARAPURAH MYRAHKHA-
GAKHI : THIVEN : 1824
- (2) YEE HISHATAK
TIKIN MARIAM MARGAR DAYTHIANI
WOR POKHETSAB HAISMIK KENATS
YI NOOLISEE 15 : HAMI TIARUN 1842
YI TSAGHKAPETITH HASAKI
19 AMATS, 4 AMSOTS, YEV 17 AWOORTS :
- (3) AST AMPOPI MARMINUN IBRAHIM
YUSOOFIAN MUSULTSOH WOR HANGIAV
YI AMIRAPURAH HAMI TIARUN 1840 YI PETER-
VARI 16 YI HASAKI 50 AMATS,
- (4) PARON SOOKIAS
SAHAK NAMAKERTSI
HANGIAV 1850 EV YI 9
OGOSTOSI 35 AMATS
ERE YI HASAKI EV AR-
KAYUTHIAN ARJHAN,
EGITSI.

English translation of the Armenian Inscriptions.

- (1) THIS IS THE TOMB OF THE LATE ABRAHAM
SAHAK OF IZMIR (SMYRNA) WHO DIED
AT AMARAPURA, THE CAPITAL CITY
IN THE YEAR 1824.
- (2) IN MEMORY OF
MRS. MARIAM (MARY) MARGAR DAVTHIAN (DAVID)
WHO DEPARTED FROM THIS LIFE
ON THE 15TH JULY, IN THE YEAR OF OUR LORD, 1842
IN THE PRIME OF HER LIFE,
19 YEARS, 4 MONTHS AND 17 DAYS.
- (3) HERE RESTS THE BODY OF IBRAHIM (ABRAHAM)
YUSOOFIAN (JOSEPH) OF MOSUL WHO DIED
AT AMIRAPURA IN THE YEAR OF OUR LORD 1840
ON THE 16TH FEBRUARY, AT THE AGE OF 50 YEARS.
- (4) MR. SOOKIAS
SAHAK OF NAMAKERT
DIED IN 1850 AND ON THE 9TH
AUGUST WAS AT THE AGE OF 35 YEARS
MAY HE BE WORTHY OF THE HEAVENLY KINGDOM.

Pagan:—I made three visits to this ancient city in the course of the year. The first was with Professor Luce of Rangoon University who was to write in collaboration with me at the request of India Society in London a monograph on the ruined cities of Burma.

As we had in mind to devote a chapter of the monograph to the history of the country we went through the contents of a good many of the important inscriptions *in situ* as well as at the museum.

Since also it was our desire to give genuine and authentic account of each ancient building we had to try and connect as many inscribed stones as we can of the museum with the monuments of Pagan and identify the structures whose names appear in these written records.

While we were successful in discovering the provenance of a few of them we had hopelessly failed in identifying that of a good many. The reason is not far to seek. Most of the collection of epigraphs at the Museum came from the Shinbinbodhi or Mahabodhi Pagoda and the area round the Tharaba gate.

(1) Smyrna in Anatolia (Turkey).

(2) Has brief English Translation.

(3) Mosul in Iraq.

(4) Namakert or Namagerd, largest village in district Feridun (Iran).

They were lying there for over a century¹ or so when Mr. Taw Sein Ko one of my predecessors, discovered them some forty years ago and removed them to the present place.

Much of historical material and value became lost when one could not trace the place of origin of an inscription. Probably it was Bodawpaya (1782-1819 A.D.) who was responsible for the relentless removal of these invaluable lithic records. Under his orders so many of the inscribed stones all over Burma had to find their way to Amarapura, his capital, for making copies of them and perhaps for compiling an authentic and complete history of Burma which he failed to do. The ones which Taw Sein Ko discovered at Shinbinbodhi were perhaps collected too late to be shipped to the King's presence.

Side by side with the studying of the inscriptions we traced the evolution of the architecture at Pagan period by period in connection with solid stupas and square temples, big and small, squat and tall, far and near. We went into external and internal details of each set of buildings as well as their general outline and in this matter we always adhered to their chronological order.

The inscriptions we studied are one hundred and sixty three in number and the buildings we surveyed are one hundred and thirty three altogether.

During my second visit I opened up two mounds out of a series of six running north and south about 200 feet on the south of a large tank near the Kusunara-Sima Pagoda about a mile south-east of the Myinkaba Village.

The first mound from the south was rising four feet above the surrounding surface and was somewhat circular in shape measuring sixty feet across.

The excavation here revealed a semi-subterranean square structure in ruins whose remaining walls of brick and mortar are three feet thick on the west, three feet four inches on the east and north and 6 feet 3 inches thick on the south. They are 30 feet 3 inches long from east to west and 25 feet 3 inches from north to south.

The inside area of the building is 15' 6" x 24' 1". The western portion of the structure is a long chamber 15' 6" x 7' 8". It has a vaulted roof much of which had fallen in.

Two stone slabs 1' 6" x 1' 4" x 6" with mortices discovered while digging just outside the east wall would bear out that the building had a door on the east.

A big earthen pot 6 feet 1 inch in circumference at its waist, 1 foot four inches deep and 1 foot 10 inches across inside was found when the diggings went down to 8 feet at the south end of the vaulted chamber. There was in it nothing but loose earth which by infiltration had long filled the pot which had gone brittle and broken on account of the action of rain-water which could get in from the fallen roof.

Since no other antiquarian objects were dug up it is hard to identify the building which on account of the vaulted chamber should however date back to the days when the glory of Pagan was at its height namely 11th-12th centuries A.D.

The earthenware find might probably suggest that the structure is secular and should have been a store-house or a treasure chamber when we also consider its subterranean character.

The second mound to the north and close to the first is of similar shape but slightly higher and bigger than the latter.

Diggings here exposed a broken-down brick-building, the remains of whose walls which are 2½ feet thick are still standing to a height of 3½ feet.

Its shape is rectangular and has an area of 15 feet 3 inches from north to south and 21 feet 6 inches from east to west. What looks like a doorway 3 feet 4 inches wide exists on the north as well as on the south. On the east of the building is a floor area of 14 feet 10 inches square paved with flagstones.

¹ Crawford when he visited Pagan in September 1826 on his way to Ava as Envoy found fifty-three of those inscribed stones in a portico of the Mahabodhi Temple. See page 116, Journal of an Embassy from the Governor General of India to the Court of Ava, by John Crawford, Volume I. On page 115 of the same journal the author says :— "In passing from the temple of Ananda to the next, and close to an old and massy gateway, which belonged to the ancient fortification of Pagan, we came upon the first inscriptions which we had seen. There were on two square columns of sandstone, each about seven feet high above the ground, and much like the massy posts of a gate, although they had certainly not been used for this purpose. The four sides of these pillars were completely covered with writing, which appeared quite distinct and perfect. The character is not legible to the present race of inhabitants, or at least we could find no person at Pagan who could understand it."

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From the debris was recovered a terra-cotta votive tablet bearing a bhūmisparça Buddha flanked by two stūpas big and small on both sides. Two lines of writing in nāgarī characters occur under the pedestal of the Buddha. Other objects which constitute the finds in this mound are :—

Two stone gargoyles. Eight stone-bases of pillars.
Twenty flagstones.

The antiquities lighted upon give us no clue as to the nature of the building. Just because a Buddhist plaque was there one cannot conclude that it is the remains of a religious repository. Can it be a pilgrim's rest-house?

Preservation of the discovered antiquities.—My third visit to Pagan was devoted to giving finishing touches to the measures taken by me during my second visit to arrest the decay of so many interesting antiquities such as ruinous temples, frescoes on the plastered walls, mural and lithic inscriptions, etc.

Khemavara Pagoda.—One of such ruinous temples as referred to just now is the Khemavara Pagoda. The name of this monument is mentioned as the find-spot of an inscribed stone No. 50 of the Pagan Museum, in the elephant volume of Inscriptions Pagan, Pinya and Ava, page 109.

As the stone is dated 569 B.E. (i.e. 1207 A.D.) and refers to a building which is a royal dedication, Professor Luce and I considered it very important to inspect the original site from which the stone was removed. Unfortunately no proper guide books and maps exist for us. The register in Burmese of the ruins of Pagan maintained by the department simply says that the Khemavara Pagoda is numbered 214 and its serial order is 353. The situation of the building is not given. ရှင်တောင် ဆေးရေရင် မင်းစာများရှိသည် is all that is written in the remarks column. The Departmental Publication No. 2 "List of Pagodas at Pagan under the custody of Government" is a book which is now out of date. It contains a map which is now found to be highly inaccurate.

Guided by such insufficient and wrong information Professor Luce and I made several fruitless search during my first visit.

It was only during my second stay in Pagan that I found the find-spot of the stone with the help of U Tun Zan—an aged mason of the place.

According to the map the Khemavara Pagoda is about two furlongs due east of Upāli Thein and two furlongs north-east of Htilominlo. Upāli Thein is on the north of the Pagan-Nyaung-u Road. The pagoda, however, lies to the south of the road one furlong due east of the Htilominlo Temple, 500 feet to the south-east of the Shweleiktoo shrine and 100 feet to the north of the Khemanga Sima. Two furlongs north of the Khemavara Pagoda is the Wetkyi-in village two miles east of Pagan.

The building belongs to the type of small square temples and is numbered 224 and not 214 as in the register.

The area round the temple was overgrown with jungle beyond the height of a man and the entrance into the building was blocked by thorny cactus trees, which were found growing on the roof also. Accumulated earth had badly buried its basement outside and considerably covered the floor inside.

As the temple contains interesting sculptures, frescoes and mural inscriptions steps were at once taken to preserve them.

First of all the jungle over the area and on the sides and top of the temple were cleared, the earth round the basement outside and on the floor inside removed; there was more than two feet of it.

To facilitate the uprooting of trees on the roof certain courses of bricks had to be removed and relaid in lime mortar, filling at the same time all the cracks in order to make the roof watertight.

Cleared of extraneous earth and veiling vegetation the building may now be described. It is a rectangular structure entirely of brick and mortar measuring 18' 2" from east to west and 22' 3" from north to south. It has only a single entrance, an arched one on the east 4' 2" wide and 5' 4" high. Rising to a height of 14 feet the roof is crowned by a central conical stūpa, which having lost its finial is 13 feet high and 12' 5" in circumference at its base. At each of the four corners of the roof is a small stūpa 1' 3" high. Their bell-shaped drum is 3' 9" in circumference.

A huge hole at the base of the central stūpa indicates that the ubiquitous treasure-hunter had done his depredations at this shrine and robbed the relic chamber of its contents.

Bronze Jambupati.—From amongst the debris at the south-east corner of the roof was recovered a bronze Jambupati five inches in height seated in the adamantine pose on a stone seat 1½ inches in height. It probably constitutes what is left over of the loot carried off by the vandals.

Originally there must have been a brick enclosure round the temple for it was from inside the tadaing that the stone No. 50 was taken away to the museum. Thirty feet to the east and 20 feet to the south of the shrine there are traces of an old brick-compound 84 feet and 50 feet in length respectively.

Inside the temple are eight niches 4 feet 5 inches high, 2 feet 5 inches broad and 1 foot 7 inches deep sunk into the walls—two on every wall—each housing a seated Buddha 2 feet in height on a pedestal 1 foot 5 inches high.

Facing the entrance and leaning the west wall between the two niches is the central image 4 feet 4 inches high seated on a throne measuring 4' 5" × 3' 3" × 2' 5". The Buddha's head is missing and behind him on the plastered wall is a painted Bo-tree in mineral green.

All the nine Buddhas are of brick and mortar. Besides these Buddhas there were found on the floor, disorderly disposed, the following objects :—

Four stone Buddhas; broken. Three badly damaged wooden Buddhas. Two disfigured arahats in wood. Five stūpas of wood with their finials broken off. All these had now been arranged in proper order.

With the plaster peeling off from the walls and ceilings owing to the action of rain-water penetrating through the roof into the building valuable frescoes had of late been disappearing. This had been stopped by edging off the peeling plaster very carefully.

What is left over of the paintings and writings on the walls and ceiling may now be described.

The ceiling is entirely covered by a multiplicity of medallions in vermilion and gold in different degrees of decay, each of which contains a small seated Buddha as much as to say that numberless Buddhas beyond the 29 Buddhas painted below on the west wall had appeared in this world.

Of the 29 Buddhas, 15 are arranged in three rows of five on the south of the central image above the niche; on the north are similar rows of Buddhas with this difference, namely: the top row has four instead of five.

Hardly legible lines of Pāli in sūtra style may be seen under the three rows of fifteen and five lines of Burmese writing in ink under the 14 Buddhas.

The ink inscriptions which give the names of the 29 Buddhas in Pāli and Burmese are of a later date than the lithic record referred to above.

The inclusion of Maitreya Buddha makes the number 29 instead of the usual 28.

Besides the names of Buddhas there are several separate documents written on the walls. One is a benediction by a devotee who must have repaired the building and done the paintings. It is dated 85 B.E. (15th Century A.D.) which runs :—

Line 1.—သက္ကရာဇ် ၈၅ ခုတွင် ဘုရားတော် ၂၈ ခုကို ပြုစုရာတွင် အောက်ပါအတိုင်း
Line 2.—ကိုယ်တိုင် အာရုံစိုက်၍ ပြုစုရာတွင် အောက်ပါအတိုင်း
Line 3.—အောက်ပါအတိုင်း ပြုစုရာတွင် အောက်ပါအတိုင်း
Line 4.—အောက်ပါအတိုင်း ပြုစုရာတွင် အောက်ပါအတိုင်း
Line 5.—အောက်ပါအတိုင်း ပြုစုရာတွင် အောက်ပါအတိုင်း

Others are horoscopes. Those on the north wall are four in number.

Horoscope No. 1.

Line 1.—သက္ကရာဇ် ၈၅ ခုတွင် ဘုရားတော် ၂၈ ခုကို
Line 2.—တစ်ခုခုကို ပြုစုရာတွင် အောက်ပါအတိုင်း
Line 3.—အောက်ပါအတိုင်း ပြုစုရာတွင် အောက်ပါအတိုင်း

1—Cf. ရှင်တောင်ဆေးရေရင် မင်းစာများရှိသည် Lemyethūa Pagoda inscription at Ledaungkan, Minpantū, သုခိတိယ ထောင်တည်သူ၏ ရွှေဘိုတောင်ဆေးရေရင် မင်းစာများရှိသည် Mural inscription of Yatsauk Pagoda, Nyaung-u.

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Horoscope No. 2.

Line 1.—သကြံ ၉၉၃ ခုပေါ်လပြေကြော်

Line 2.—ငါရက်ပဟူနေ နေဝန် • ဖွာသည့်

Horoscope No. 3.

Line 1.—သကြံ . . . ဆဲ ဂုဏ် • ၉ အတိုင်တံခွ

Line 2.—လပြေကြော် [၁] • ရက်ကြာသပတေးနေ့ . . .

Line 3.—ဖွာသည့်

Horoscope No. 4.

Line 1.— . . . ၉၀၉ ရှေးပေါ်လပြေကြော်

Line 2.— . . . ရက် . . . သံလွှဲတဟူသိုက်အဝင် . . .

Line 3.—ဖွာသည့်

On the south wall of the niche to the north of the central image in the thickness of the west wall of the building are eleven lines of writing in vermilion recording six or seven horoscopes:—

Line 1.—သကြံ ၉၉၅ တပို့လပြေကြော် ၄ ရက်အင်္ဂါ

Line 2.—နေကြသကြက်တိုက်ပွဲတိုက်တရော့

Line 3.—သကြံ ၉၇၀ ဝါခေါင်လဆန်းဆဲရက်တနင်္ဂနွေ

Line 4.—နေ့ . . . နေတဆဲငါဖွာသည့် . . . သကြံ

Line 5.—[၉]၆၉ ခုပေါ်လပြေကြော် . . . ရက်အင်္ဂါနေ့ဖွာသည့်

Line 6.—သကြံ ၉၇၉ ခုပေါ်လပြေကြော် ၅ ရက်ပိတ်

Line 7.— . . . ညသွတ်နက္ခတ်နွေတနင်္ဂနွေသည့် . . . သကြံ [၁၀၁၁]

Line 8.— . . . ခုလဆန်း ၉ ရက်တနင်္ဂနွေ . . .

Line 9.—တည့်ဖွာသည့် . . . သကြံ . . .

Line 10.— . . . နေနေ . . . သာအ . . .

Line 11.— . . . သလှိုင်လ

Owing to the fragile nature of their residential houses, people of old would maintain a record of their dates of births on the sacred walls of temples. These horoscopes help a great deal in reckoning the age of a building, whose date is unknown. They also afford valuable material for compiling an ancient Burmese calendar which in this country is a long-felt want.

Museum stone No. 50.—The stone bears 38 lines of Burmese writing on one face only. The inscription says that King Nataungmya (*i.e.* the wearer of many ear-rings) known as Sri Tribhavanādityāpavaradhammarāja on Thursday the first waxing of the month of Tagu in the year 569 B.E. (1207 A.D.) built a magnificent (temple) jewel, a library and a monastery. For the upkeep of the buildings and maintenance of monks he made benefactions and dedications of lands with the beating of drum and blowing of trumpet in the presence of venerable monks and his courtiers much to the joy and delight of those who saw and heard it. Whoever, be he the king who in future rules the country and the land which had now been given in charity and pure faith, or the king's son or the queen or ministers big and small rob the land to enjoy its products or spoil it, may he in his present existence suffer eight kinds of punishments and thereafter undergo torture in the eight hells. May he also suffer similar to a man who because he dug up the boundary stone of a religious land dedicated to the Buddha Kakusandha by a faithful devotee and robbed the land and worked on it he had to live after death the life of a *Petā* for a long period of three Buddhas' dispensations without the chance of seeing any of them. Whoever on the other hand supports my act of merit, kings, queens, princes, ministers, generals and members of the fighting forces, be he an ecclesiast or be he a house-holder, whoever pays attention to my charity, executes repairs, rather than enjoys its produce and digs up should any of my dedication be buried may he, if he is a human being, become superior to others, a universal monarch a banker and a richman.

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The epigraph therefore makes no mention of the Khemāvara Pagoda although it was in its enclosure that the stone was discovered. One would wonder therefore whether the writing refers to the great and magnificent temple Htilominlo which lies one furlong due west of the Khemāvara Pagoda, a shrine much too small to be regarded as a royal dedication.

Nataungmya of this epigraph is usually written as Nantaungmya¹ in the chronicles. The King is also known as Htilominlo², Zeyathinhka³ and Ujana⁴. As the builder of temples Harvey⁵ writes of him as follows:—

"The King built the Sittana Pagoda near Pagan on a Cingalese pattern, completed the Gawdawpalin which his father left unfinished, and built the Mahābodhi and Htilominlo Temples. The Mahābodhi is a second-rate piece of work but possesses interest as being a copy of the temple at Buddhagaya. The Htilominlo, a magnificent creation built on the spot where the white umbrella had bowed down before him as a youth, is the last of the series of great temples at Pagan, although smaller ones of merit, such as the Thanbula, built in 1255, continued to be constructed for a generation or so."

In the list of buildings traditionally assigned to Nadaungmya, Khemāvara does not occur either.

According to a two-faced lithic record at the Zeyyaput Pagoda in east Pwasaw Village to the south-east of Pagan, the King ascended the throne in the year 573 B.E. (1211 A.D.). The relevant passage of the document reads:—

Line 1.— . . . သတရစ် ၅၇၃ ခုအသိန့်နှစ်၊ တာပွဲလွှန် ၁၀ ရက်ကြာသပတေးနေ့၊ ခုပေါ်လပြေကြော် . . .

The dedication referred to in stone No. 50 of the museum was therefore made four years and five months before Nadaungmya became King of Pagan.

Mural paintings of Viṣṇu at Pagan.—As I was exploring the ruins of Pagan I got one morning into an old temple which is known as the Lokaḍkshaung Pagoda 2 furlongs to the south-west of the Shwēsandaw Stupa.

Lokaḍkshaung has a sanctum with four vestibules each having an arched entrance.

On the walls of these vestibules are the paintings of Viṣṇu some with four others with eight hands.

Owing to action of time and weather frescoes of this Hindu god had somewhat faded away in the east and west porches and almost entirely disappeared in the other two vestibules.

The figure on the south wall of the east vestibule has four hands. In the two left hands the god holds a spear and something spherical in shape probably a *vilva* or Mātulinga fruit. A discus and conch shell are in his right hands. The lower portion of this god from knee downwards had disappeared.

In the same vestibule on the north wall is a similar figure much more worn off than the other. The discus here has a handle and instead of a spear the figure here has a *gadha* or a long club. What probably was a *sankha* he holds no more in one of his right hands.

The Vishnus in the west vestibule are eight-handed. The one on the south wall is in excellent state of preservation though not in perfect condition while the other on the north wall is much damaged. It is illustrated on plate IV. In his four left hands the god holds a discus, a bow, a sword and a fourth object which is now missing in the fresco probably a conch (*sankha*) and in his right hands what looks like a short stick [*Vajra* ?] or [*Musala* (?)], a long stick (*gadha*), a mirror (*darpaṇa*) or discus (*Cakra*) and a lotus (*padma*). Besides these attributes the god has a second arrow on one of his left elbows and a dagger complete with its case at his waist near the right hip.

¹ See Harvey's History of Burma also page 58.
² Harvey's History of Burma, page 58.
³ Phayre's History of Burma, page 51.
⁴ Hmannan Chronicle, Volume I, page 373.
⁵ In his History of Burma, page 59.

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Over his left shoulder he wears a sacred thread known as the *Upavita*. A silky shawl falls over his shoulders and elbows like a pair of streamers hanging on his sides. His skin is brown and his white dhoti bears stripes of yellow and brown.

Like the other Vishnu figures in this temple he is daintily dressed and decorated. He wears a handsome and bejewelled head-dress conical in shape tapering flame-wise towards the top, a pair of ear-ornaments with a ring pendent each, a double-banded necklace set with gems as well as an armlet and two bangles respectively on each arm and wrist. A gem-set girdle goes round his waist. Standing on a doubleband lotus-throne seven inches high and 21 inches broad the figure of the god measures 5 feet 3 inches in height.

His replica on the opposite wall wears a plain white dhoti and carries slightly different attributes. In two of his right hands he holds a long-handled spear and a bell with a sword-shaped handle. The objects in the two remaining right hands are no longer visible on the wall. In his left hands the god has a lotus flower, an *ankusa* a dagger and what looks like a Yak-tail whisk or a knife with a crescent-shaped blade.

The interest of these frescoes lies in the fact that they depict a Brahmanical god, the second but the most ancient and popular deity of the Hindu Triad in a Buddhist temple of post-Kyanzittha period of the 12th century A.D.

According to a mural inscription which runs:—

မာဏအန္တသုရန္တရိ ဆေရေတိမူဇိ။

Mañ anantasūra chryia che re tau mū e'

The painting was done by the preceptor of Mañ Anantasūra.

The artist is probably a Buddhist and the frescoes are in a Buddhist temple and the Hindu god here has been Burmanised. All the faces of the figures bear Burmese features and any Burmese pilgrim seeing them is sure to remark that they are Burmese divinities in his ignorance of the attributes most of which (at least four) are those of Vishnu.

At the Shwezigon pagoda, King Anoratha (1044-77 A.D.) built the shrines of the entire pantheon of the Thirty Seven Nat spirits. The King's motive was, according to Harvey², to convert the heathens into Buddhists. A similar idea, namely: to convert the Vaishnavites into Buddhists, must have entered the head of the artist when he painted the frescoes in the Lokaokshaung Temple.

Thaton.—To prepare an archaeological map for the monograph mentioned in the early portion of this report I surveyed the old capital and could trace the old city walls and moats, three on the east and north and two on the west and south respectively. At several sectors they had become a series of shapeless mounds and dry ditches.

The late lamented Mr. Taw Sein Ko in his Notes on the Antiquities of Rāmaññadésa³ writes: "There are five Talaing inscriptions at Thaton: four in the enclosure of Shwezayan Pagoda, and the remaining one under a banyan tree at Nyaungwaing. Their paleography indicates that their age is about 400 years."

When U Mya, one of my predecessors, visited Thaton in 1933, he saw in the Shwezayan compound seven inscribed stones, five in early Môn, one medieval and the seventh illegible. No mention is made of the Nyaungwaing inscription nor of the two other lithic records one of which at least is in early Môn on the platform of the Myathabeik Pagoda on top of the hill of the same name.

One of the Myathabeik stones lying close to the parapetted wall of the pagoda platform measures 2' 10" x 2' 4" and is 4 inches thick. It contains 30 lines of writing above which in the triangular top is a bhūmisparça Buddha in relief. Due to rain-water beating on its face for hundreds of years all the letters on the stone are no longer legible.

The other stone lies near the top of the western approach. It is 3 inches thick and measures 2' x 1' 7". Six lines of early Môn writing are on it. In the second line "Das smiñ dhammarāja" could be read

¹ A Pāli word which means a hook to guide an elephant.

² In his History of Burma, page 33.

³ Page 16 Opus Cite, and in the Indian Antiquary, Volume XXI, page 380.

clearly. The dhammarāja here probably refers to King Kyanzittha. An incomplete date in Sāsana Era could be read with difficulty in line 3. [nirban lñim] (turow) (over) 1600 years after the demise of the Buddha, i.e., 11th-12th Century A.D.

It may therefore be surmised that the stone is that of Kyanzittha (1084—1112 A.D.)

Coming down from the hill Professor Luce and I reached the Nyaungwaing quarter where a young Burman coming out from the Nyaungwaing monastery was ready to respond to our request to show us the site of the Nyaungwaing Inscription.

With the young man's kind co-operation we made a rediscovery, not in its entirety but a broken half, of the Nyaungwaing inscription in a road-side drain under the fallen banyan tree of enormous size north of the road about 50 feet north-west of the monastery.

Although the remaining half could be nowhere else but must be still lying somewhere under the tree I had not yet recovered it as the removing of the tree would entail a great deal of labour and time. Moreover Professor Luce had limited number of days at his disposal to visit various centres of archaeological interest and I had to accompany him. The site, however, will have to be carefully explored early next year.

The recovered fragment measures 4' x 1' 2" and it is one foot in thickness. For my close study and safety of the stone it had been removed from the find-spot to the Circuit house where it was left behind till my next visit.

The writing on the stone consisting of 38 lines is mostly legible and compares closely with the Myagan stone¹ of Kyanzittha now stone No. 118 of the Pagan Museum. The phrase smiñ dhammarāja referring to King Kyanzittha appears thrice on this fragment in lines 14, 29 and 34.

An enamelled Jataka plaque at Thaton.—While at Thaton, I met Deputy Commissioner U Khin Maung Yin who handed over to me a green-glazed terracotta plaque 9" x 8½" x 1" bearing sculptures in relief and a line of inscription in Burmese.

According to U Khin Maung Yin the plaque was found under a tree in his compound.

The plaque is similar to the ones discovered by the department at Makkhaya and Myinzaing in Kyaukse District. The probability therefore is that a Deputy Commissioner while at Kyaukse must have picked up this antiquity on one of his visits to the historic sites of his district and on his transfer brought it to Thaton where he must have left behind.

The pictures on the plaque are those of a tree-divinity on a tree at one corner and two men under an umbrella kneeling and talking to one another in the centre. Below these figures is a line of writing which runs ဆာဇာဇာဆာဇာ. Chattasāla jac sac pañ.

Chattasāla Jātaka—a tree, i.e. a story which speaks about an umbrella and a sal tree.

I am not yet able to identify this with any of the 547 stories contained in the Jātaka commentary.

Stone sculptures at the Shwezayan Pagoda.—Besides the seven stones with Môn writing there are also a few stone sculptures standing against the walls of a Wat or *tazaung* a few feet to the east-north-east of the *Shapa*.

On the occasion of U Mya's second visit to Thaton in 1934-35 he saw a few Buddha images of which he made mention of a standing sandstone Buddha and a metal Jambupati.

Since U Mya's visit more stone sculptures had been discovered by the local people and deposited at the *tazaung* referred to above.

Plate II is a picture of one of these sculptures.

¹ The inscription has been described, deciphered and translated by C. O. Blagden in Epigraphia Birmanica, Volume I, part II, pages 63-75.

The Buddha in this sculpture is depicted in bold relief on a sandstone slab with a halo round his head. His right hand is hanging on his side with palms facing outwards in the varada mudrā or boon-giving pose. His left hand is somewhat doubled up with his fingers in an argumentative attitude. On the two sides of the nimbus above the Buddha's shoulders are two brahmani ducks also in relief facing one another inwards. The sandstone slab was originally found in two fragments one after another with an interval in between of a year or so. They had been pieced together and the two together measure 2' 4" x 4' 6".

The sculpture is the prototype of those in the Ānanda temple at Pagan where the same scene in Buddha's life in a more developed style of art may be noticed.

The probable episode depicted here is the asking of Buddha for inheritance by his son Rāhulā and Buddha giving his son the legacy of renunciation. The figure of Rāhulā is no doubt missing on the stone slab.

Plate III figure 1 is a picture of another Buddha. Here he is in the round and is of porous stone. He wears a royal attire and is seated in the adamantine posture. The pedestal is 3 inches high and the Buddha measures 12" x 8". His ushnisha had broken off. Stylistically the sculpture belongs to the 10th-11th Century A.D.

The Lime-stone Caves in Thaton District.—While camping at Thaton, Professor Luce and I devoted one day to the visiting of the limestone caves in the district.

The first collection of caves we came to are the Binji caves, 15 miles from Thaton and about 3 or 4 miles along the road from Duiyinseik. Here Mr. L. F. Taylor discovered in 1919 a terracotta votive tablet of the 11th-12th Century A.D. bearing an early Môn Inscription¹.

To our disappointment, however, we saw a few terracotta tablets sticking on to the walls and ceilings of the caves but did not light upon any interesting finds.

Kawgun caves constitute our next place of visit. They are 50 miles from Thaton and 26 miles along the Salween River from Moulmein.

Sir R.C. Temple who visited these caves in 1892 gave an interesting description² of them as well as their contents accompanied by five photographs of the exterior and entrance as well as a sketch plan of the main cave.

The late lamented Mr. Taw Sein Ko also was a visitor to those caves in 1891. He discovered wooden images of Buddha with inscriptions on their pedestals.

Over and above what these two scholars saw on the occasions of their visits I made many more interesting discoveries.

To mention a few, they consist of two Buddhist sculptures of stone with early Môn writing on them; One Hindu stone sculpture depicting Vishnu lying on the serpent Ananta, and a few varieties of terracotta sculptures; many mural inscriptions one of which is a three-line ancient Indian inscription.

As our stay in the caves was very short, about an hour, as I am in correspondence with the Director-General of Archaeology in India in connection with the ancient Indian mural record and also as I intend to visit the caves again and explore very thoroughly early next year, I reserve my report on these caves for my next annual.

The same remark applies to our still shorter visit to the Pagat caves about two miles away from the Kawgun ones.

The Kyaiktai Inscription.—On my way from Thaton to Hmawza I broke my journey at Zōkthōk to inspect the Sculptured wall of laterite now one of the protected monuments under the Ancient Monuments Preservation Act noticed in his report by U Mya in the year 1934-35. For want of time (since I must join Professor Luce at Hmawza in two-days' time thereafter and since I must read the Kyaiktai inscription also on the spot the very same day) I could not do jungle clearing round the wall though I very much liked to in order that with luck I might make interesting finds there.

¹ Pages 24-25. Report of the Superintendent, Archaeological Survey, Burma, for the year ending March 31st, 1920.

² See his "Notes on Antiquities of Ramaññadesa" in the Indian Antiquary 1894.

The Kyaiktai stone is lying on the platform and to the north-east of the pagoda of the same name. The Kyaiktai pagoda is a solid *stūpa* built on a hillock on the side of the stream known as Thēbyuchoung, 2 miles west of the Aloo Village, 3 miles north of the Taungzun village and about 32 miles north-north-west of Thaton.

The stone rises 6 feet from the ground. It is 3 feet 3 inches broad and 7 inches thick and contains 53 lines of writing on one face only.

The text is somewhat similar to the Phayre Museum stone¹ discovered at the Ayetthema Village about three or four miles from the Kyaiktai Pagoda to the north-west of it.

The last five lines contain the date of the stone. The epigraph states that on Friday the 3rd waxing of Kasōn in the year 460 B.E., King Sri-tribhuvanādityadhamma rāja rājādhirāja paramesvara bala (*i.e.* Kyanzittha), the King superior to all other kings, the mighty monarch of great glory and wisdom, who had received from the Buddha himself the prediction that he also like unto Buddha would surely attain perfect enlightenment repaired and enlarged upon the ruinous Kyaiktai Pagoda, wherein was enshrined the venerable relics of Buddha.

Weather and time had worn away much of the writing from the stone which was at the time of my visit still lying in the open. The headmen and elders of the surrounding villages who were present at the place and to whom I read and translated the inscription became convinced of the historical value and philological importance of the stone and undertook to provide a strong shelter to it before the rains. I have enquired through the Deputy Commissioner, Thaton, whether it has been done. The reply is awaited. If they fail to do so it is my intention to have it roofed over during my next camp in Thaton.

Hmawza.—Fruitful results of the last two years' digging operations along the south bund of the old Nanda lake also known as the Shwenyaung-binyo prompted me to open up two more mounds there: one at the east end of the south bund and the other eighty feet to the south of it. But they did not yield interesting antiquities.

The first mound was a somewhat circular one measuring 30 feet across and rising to a height of 6 feet.

Remains of a solid *stūpa* of brick, with a basement square in shape constitute what was revealed by excavation here.

Each face of the basement measures 16 feet. It rises to a height of 3 feet. Receding 1 foot 7 inches from the top-border of the basement a circular and solid superstructure or what is left of the bell rises to a height of 2 feet.

There was also exposed about 7 feet to the east of this ruined *stūpa*, what looks like a masonry platform 4 feet square and 4 feet high which probably was a place for depositing food and flowers for the shrine.

From the debris were recovered the following objects:—

(1) A seated Buddha in bold relief provided with a tapering back-slab in porous stone on a lotus throne. The Buddha together with the throne measures 3' x 2'.

(2) A seated bronze Buddha who has no throne measuring 7½" x 5½". The Buddha has a hole at his back.

(3) Three pieces of iron which look like broken scissors.

A big hole two feet wide on the east face of the basement would bear out that the contents of this *stūpa* had been robbed away by treasure-hunters very many years ago.

The second measured 25 feet from east to west end, 23 feet from north to south end. From the surrounding level it rose to a height of 5 feet tapering towards the top like a cone.

The diggings here revealed a ruined solid *stūpa* with a square basement. Only the basement remains. It rises to a height of six feet and each face of it measures 14 feet.

¹ See Epigraphia Birmanica, Volume I, Part II, pages 75-79.

The Myoma Village is 2½ hours journey by bullock cart from Wettigan which is 15 miles by motor road from Hmawza. As the crow flies Myoma is a little over 10 miles from Old Prome. The abbot of the Myoma monastery was well disposed towards me and readily showed me all the relics which consist of 13 small-Buddhas of stone, one small Buddha of bronze and eight

with a terracotta votive tablet which according to him was discovered with other similar ones 180 in number at Tagu Village, Tenasserim Township when an old *Thein* was being repaired by the villagers.

The Deputy Commissioner in his forwarding letter dated the 26th April 1940 says :—

"The remaining slabs or tablets are said to have been reburied by the villagers. In the meantime I have called for a report from the Township Officer, Tenasserim and a further communication will follow later."

On the 6th of May 1940, I received two terracotta votive tablets forwarded by the Deputy Commissioner with his letter No. 4080/4A.2, dated Mergui, the 1st May 1940, together with a report to him by the Township Officer on the antiquities.

According to the Township Officer the discovery was made since Waso last (June-July 1939) while digging earth for planting vegetables and not for erection of the *Thein* (an ordination hall).

The Deputy Commissioner, Mergui, has been asked to reconcile the two statements made by Mr. George and the Township Officer respectively. His reply is awaited.

All the three terracotta tablets are alike in every respect. Each measures 3" x 2" and depicts the Buddha seated cross-legged in the earth-touching attitude on a lotus throne under a trifoliated arch surmounted by a *hti* (umbrella); over the crown of the arch and on each side of the *hti* are bodhi branches and leaves. The sculpture is therefore that of a scene in Buddha's life representing the episode of his complete enlightenment under the Bo-tree. Flanking the Buddha are five miniature *stupas* on each side of him.

This kind of plaque is common in Burma; many examples had been found at Pagan and Hmawza (old Prome), which belong to the 10th-11th Century A.D.

The tablets from Tenasserim cannot be dated with certainty as they do not bear any writing.

The "Sun", a Burmese daily newspaper of Rangoon in its issue dated the 14th waxing of Wakhóng 1032 B.E., reported that a discovery of stone sculptures was made by one Ko Thet She and a newspaper reporter at a ruined *stima* (ordination hall) on a hillock 40 feet high at the Tat-u Village, Tenasserim Township.

Local tradition has it that they are 400 years old and they bear the stamp of Siamese influence.

According to the Township Officer the images are 2 to 3 cubits in perimeter and 4 to 7 cubits in height and are too heavy to remove for despatch to this office. They contain no writing.

It is my intention to examine these heavy antiquities when I make an archaeological tour to that part of Burma.

Myanaung.—At Myanaung in Henzada district one Koyin Kyaw Sein and *Phongyi* U Withokda, a Buddhist novice and monk respectively, were reported to have demolished two pagodas in their monastic compound known as the Tawya Kyaung. The relic chambers of the pagodas yielded 27 images of alabaster. They are all *Bhūmispārca* Buddhas of different dimensions. Seventeen of them are, so says the Detective Sub-Inspector, whose report I received through the Deputy Commissioner, Henzada, about 18 inches, six are about 10 inches and three are about 8 inches in height. None of these has any writing.

The remaining one, however, which is about 10 inches high and kept as exhibit in C.R.T. No. 70/40 under section 295, Indian Penal Code, at the court of the 1st Additional Magistrate, Myanaung, bears the following inscription¹.

သက္ကရာဇ် ၁၁၃၅ ခုတွင်တည်ထားသောဓမ္မစေတီတော်

The statuettes are therefore nearly two hundred years old and dated 1773 A.D.

At my request the Deputy Commissioner, Henzada, sent me three which are representative selections of them for my study. The biggest of them

¹ The reading is done by the Detective Sub-Inspector of Police, Henzada.

measures 16½" x 9" x 3½", the smaller one 11" x 5½" x 2" and the smallest 8½" x 5" x 2". Stylistically also they cannot be more than two hundred years old.

Pinya and Ava.—After Pagan, Professor Luce and I met together at the bungalow at Tada-u to survey the ruins and study the history of medieval Burma.

Here it pains me to find so many important inscriptions so valuable for the study of Burmese history, epigraphy and philology, some lying in the open, others amongst thick jungles and still others in fields of crops exposed to the action of weather and human hands for many an inscribed slab had in the past often become whetting or washing stones before the Archaeologist could discover them and preserve them properly.

Pinya and Ava are not new to the Department for, in his report for the year ending 31st March 1925 my immediate predecessor M. Duroiselle writes :—

"Tada-u has become known in Burmese annals from the fact of its being situated at the head of a bridge crossing a stream running between the two old sites of Panya and Ava. It is said that this bridge was first built by Maung Oh, the brother of the well-known, Nanmadaw Me Nu, the Chief Queen of King Bagyidaw (1819-1837). But there are traces to show that it had been in existence long before his time. The brick approach to the bridge on the Tada-u side was built in a series of arches of the Pagan style, and the name Tada-u (bridge head) is mentioned in the history of the Mingalazedi Pagoda which was built at Tada-u by King Mingaung II in 1496 A.D. The latter at least shows that there had been a bridge already of a more or less permanent nature, and Maung Oh must have repaired and extended it.

About one mile and a half to the south of Tada-u, there is still a village known as Panya, called after the old city founded by Thihathu in 1312 A.D. There may still be seen some vestiges of the old city in the remains of its walls, pagodas and other ruins. On one side of the road there may be seen a row of ruined temples which are in the Pagan style. They are three in number, the largest in the centre being known as Einya-gyaung Temple. It was built by King Uzana in 1340 A.D. Uzana was the son of Kyawzwa, King of Pagan. When the latter was dethroned and killed by the three, Shan brothers, his queen, who was then betrothed to Thihathu, was already big with child for three months. That child was Uzana. He belonged, on the maternal side, to the Pagan dynasty, and he evidently tried to revive Pagan architecture at Panya when he became King in 1322 A.D. The base of the temple on the south side was ornamented with glazed tiles illustrating the Jataka scenes; only a few now remain. All these temples are now in ruins, buried in their *débris*."

At the time of my visit the jungle round these temples was too dense to facilitate thorough exploration of them. It was my intention to visit Panya again late in the cold season of the year but I was busy with the work of the Secretary of Pali University Enquiry Committee, an extra-departmental work undertaken at the request of Government.

It will be my endeavour to visit Panya and Ava again at the latter part of next year and explore the temples thoroughly and also to draw up a scheme for preserving the inscriptions properly after making a complete survey of them.

Pegu.—U Sein Win, M.H.R., reported to me towards the end of July of the year under report that while coolies of the Public Works Department, Pegu, were cutting a hillock in the Civil lines, antiquities consisting of a few broken images of the Buddha were unearthed.

I immediately informed the Deputy Commissioner, Pegu, about it requesting him to kindly stop the digging and not to allow further operations at the site by the Public Works Department coolies.

In the meantime the Divisional Forest Officer U Thein Lwin whose bungalow was close by had got the cutting of the mound stopped and Mrs. Thein Lwin had taken charge of the images and other objects.

The place where the objects were discovered is in the protected area notified in Education Department, Education I Branch Notification No. 86, dated the 1st March 1939.

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I have recently inspected the antiquities in the kind care of Mrs. Thein Lwin. They consist of:—

(1) A stone seated Buddha whose dimensions are:

Height—2 feet 6 inches.

Knee to knee 1 foot 6 inches.

This was originally in fragments which were pieced together by Mrs. Thein Lwin who in her religious enthusiasm gilded the image all over so much so that the object has lost all archaeological value.

(2) A stone slab broken into two, which can be pieced together, with a round niche at the centre to hold a relic-container. Its dimensions are:—

Length—1 foot 8 inches.

Breadth—1 foot 4 inches.

Thickness—2 inches.

(3) A smooth stone container or casket with lid, round in shape with a shade of flatness on top and bottom. The diameter is 1½ inches and the depth of it is nearly an inch.

Until the site which would probably yield more antiquities has been thoroughly excavated which will be done next cold season, nothing definite can be said of the remains of the structure which had been partially exposed and also of the objects which had so far been yielded by the mound.

The antiquities are still in the custody of Mrs. Thein Lwin who had given me the undertaking that they will be handed over to Government as soon as there comes into existence a proper place for them, namely: a suitable temple at the original site or a good show-case in an archaeological museum-building at Pegu.

Pakokku.—On my way to Pakhangyi to inspect the inscribed stones discovered by M. Duroselle my immediate predecessor, in the year 1936-37 I visited the Thiho Shin or Theingoshin Pagoda situated in the heart of the town of Pakokku and the Shwetandit Pagoda near Pakokku.

At the former shrine I discovered several wooden statues and statuettes of Buddha in several sizes and poses which, stylistically speaking, date back to the middle and later Pagan period, 12th-13th Century A.D.

At Shwetandit, a small seated Buddha of scented wood is carefully preserved in a steel-safe. According to oral and local tradition it dates back to the reign of Alaungsithu (1112-67).

Martaban.—At Martaban in Thaton District, interesting terracotta tablets were discovered. A full report on these finds will appear in my next number.

SECTION III.

EPIGRAPHY.

The year under report is marked by many important rediscoveries and interesting discoveries so far as epigraphical records are concerned.

Kengtung.—Early in the year Professor Luce of Rangoon University kindly sent to me a Hkun document in the form of an inscribed stone of two faces measuring 15" x 9½" with the following forwarding note:—

"I have no detailed information about the Hkun inscription. Mrs. Telford, on a visit to Rangoon, brought it to me as a present from her husband, the Reverend J. H. Telford, who, she said, on one of his tours, found it lying by the side of a path near Mong Yang, in the north part of Kengtung State....."

The date on the stone "(which is anyhow quite modern)" says Professor Luce is somewhat doubtful. The stone contains 22 lines of writing on one face and 15 lines on the other.

Recently during his visit to Kengtung last summer Professor Luce lighted upon more lithic documents in the Hkun language.

Of these mention may be made of a four-faced inscription at Wat Banlai which is a ruinous temple not far from Wat Somdoi, eight miles east of Kengtung Town in Southern Shan States. It is dated 902 sakkaraj, i.e., 1540 A.D.

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Mrohaung.—At Mrohaung seven new inscriptions were discovered, three by Maung Sein, Professor Luce's Assistant, two by my Môn Pandit and two by myself.

The first is a two-faced Burmese inscription of 22 and 31 lines each and is dated 972 B.E. (1610 A.D.). The stone is at the east Bamè monastery, three miles north of Mrohaung.

The interest of this epigraph lies in the fact that it mentions Sarekhyettara as a Kingdom and Narādhpati, Lord of the white elephant as its king.

The text speaks of the act of merit done by the royal preceptor, the sixth abbot who resides in the King's monastery, which consists of dedications of land perhaps to a temple built by him. Lengthy benedictions and imprecations take up a quarter of the obverse and almost the whole of the reverse faces.

The second is a one-face lithic document in Burmese dated 900 B.E. (1538 A.D.). Thirteen lines are legible though a few words here and there are missing. King Varadhammaraja, lord of the white elephant dedicates rice lands to a shrine. The stone was discovered in a deep jungle, at the foot of the Ava-hill south of Maung Tha Kôn Village, four miles east of Mrohaung.

The third is a stone pedestal on which are engraved two lines of partly legible Burmese and is dated 830 B.E. (1468 A.D.). It is below a seated Buddha in the Manthi Sīma, one furlong west of the Nankra Village, six miles east of Mrohaung.

A One furlong north of the same village in the Headman's pagoda below a seated Buddha on the face of the pedestal is the fourth one which is an undated one-line Burmese inscription. Palaeographically it belongs to the 15th-16th century.

The fifth is a line of Nagari on a stone finial probably broken off from a stone stupa and brought away from Vesali. This was discovered at the foot of a ladder on the north-west of the Tejarāma monastic compound to the north of Mrohaung.

The sixth is also a line of Nagari on the inner face of the pediment of the second vaulted roof of the southern approach as you come out from the Shitthaung temple at Mrohaung.

The seventh is a three-faced stone discovered at the Lemyethna Pagoda on the north of Mrohaung. One face of it is illegible. Its second face has seven lines of Burmese and bears a date 944 B.E. (1582 A.D.) when the pagoda was built. On the third face are 14 lines of Burmese which make mention of dedication of land, perhaps, to the Lemyethna Pagoda.

Amarapura.—In the Exploration Section mention has already been made of the discovery of tomb-stones. They consist of:—

(1) A Burmese inscription of ten lines bearing date 1170, 1182, 1199 and 1201 B.E.

It speaks of the death on the 9th waxing of Tagu, 1201 B.E. (1839 A.D.) of one Mr. Tera, a ship-owner, an Armenian by birth, whose native place is Iran. He came at the age of 25 as a piece-goods merchant in the year 1170 B.E. to Amarapura where at the Kaladan quarter he took up his abode and conducted his business. In 1182 B.E. when Ava was made the Capital he moved to Kōnyodan quarter where he built a brick building and stayed there enjoying the patronage of the king. Amarapura became the royal city again in 1199 B.E. He was then 53 years old when he built another brick building in the Mingalaze quarter at the west end of the city and took up his residence. He died as a result of an accident which he encountered at the collapse of his house due to earthquake.

(2) A trilingual inscription in six lines of Armenian, four lines of English and six lines of Burmese. The English portion is as follows:—

Line 1.—To the memory of

Line 2.—Mrs. Mariam Marcar David

Line 3.—who died on the 15th July, 1842.

Line 4.—Aged 19 years 4 months 17 days.

Burmese version gives the identity and date of birth of the deceased as the beautiful Ma Sôn, the beloved wife of Captain Malika, and daughter of

Captain Malitut, a wealthy notable of the town of Shirup in Iran. Born on Friday the 5th waxing of Tabodwe 1185 B.E. She died at Amarapura, the royal city on the 8th waxing of second Wazo in 1204 B.E.

The Armenian version has been given in the Exploration Section.

(3) A bilingual inscription of ten lines in Burmese and four lines in Armenian.

The deceased referred to in this document is Ibham, Greek by nationality, native of Rome. As owner of a ship he came at the age of 39 to sell his piecegoods on the 11th waxing of Tabodwe 1175 B.E. to the royal city of Amarapura where he took up his abode at the Kyōnta quarter. In the year 1182 B.E. when the royal residence changed over to Ava he also moved his business office and residence to Kōnyodan quarter. In 1199 B.E. when Amarapura became again the royal city he once more moved his residence to Mingalazè quarter in West town. He was enjoying the king's patronage when he died of ninety-six diseases on the 12th waxing of Tabodwe in 1021 B.E. [1840 A.D.]

For the Armenian version reference may be made to the exploration section of this report according to which Ibrahim died on the 16th February 1840 at the age of 50.

(4) A three-line Burmese inscription followed by seven lines of Armenian. The former records the death on the 2nd waxing of Wagaung 1212 B.E. [1850 A.D.] of Maung Su Kra, aged 35, a celebrated captain, an Armenian by nationality, and a native of Namakyit Village in Iran. A transliteration and translation of the latter appears in Section II.

(5) A Burmese Inscription of seven lines, which records the death of Captain Ibransat¹ of Rome. He came with piecegoods at the age of 25 to the royal city of Amarapura in the month of Tabodwe 1158 B.E. [1796 A.D.]. At the Yattan quarter on the West of the city he built a brick building where he conducted his business in rubies for more than 28 years enjoying the royal patronage. He died at the age of 53 on the 2nd waxing of Pyatho in the year 1186 B.E. [1824 A.D.].

This is followed by four lines of Armenian a transcription and translation of which have been given in the chapter on Exploration.

(6) Two stones recording the deaths of two sons of one A. J. Camaratte in 11 and 13 lines of Burmese and 8 lines each of English respectively. The English Inscriptions are reproduced below :—

- (A) Line 1.—Sacred to the memory
Line 2.— of
Line 3.—Master George
Line 4.—The Youngest son of A. J. Camaratte Esqr.
Line 5.—Collector of Government Customs Rangoon.
Line 6.—Born 29th of September 1850 and returned;
Line 7.—his soul to the Almighty God;
Line 8.—on the 9th of October 1850.
- (B) Line 1.—Sacred to the memory
Line 2.— of
Line 3.—Master Francis Xaviers,
Line 4.—The infant son of A. J. Camaratte,
Line 5.—Collector of Government Customs Rangoon
Line 6.—Was born on the 9th of October 1848
Line 7.—and who departed this life
Line 8.—on the 30th May 1849.

(7) A Burmese inscription of 16 lines, dated 1221 B.E. (1859 A.D.) which records the death of an Armenian Captain Zahad who came to Burma at the age of 28 as a trader and died at the age of 53 as a son-in-law of a Burmese Officer of the Customs and revenue service.

Ava.—At the request of Reverend A. Alessi it has been proposed to remove the remains of Bishop Percotto or Chevalier Millard from the graveyard in which they were interned near Ava to the Roman Catholic cemetery at Mandalay.

¹ Abraham Sahak of Izmir in the Armenian version.

Over this proposal there was correspondence between the Commissioner, Mining Division, and the Deputy Commissioner, Sagaing District, which drew attention to the existence of tomb-stones at Ava.

The Burmese writer of this office who was sent there to inspect and report brought back rubbings of two inscriptions one of which is from the tomb of Chevalier Millard and the other from that of Ma Nu.

The former had been reported on by M. Duroiselle in one of his annuals¹ but the latter seems to be new to this department.

The tombstone of Ma Nu, wife of Dr. Jonathan D. Price, was found lying close to that of Chevalier Millard. It has 21 lines of English and nine lines of legible Burmese. The bottom part of the stone is much weather-worn and the writing on it had long disappeared. No date could now be read on the Burmese half. According to the English portion Ma Nu died on the 28th November 1825 at the age of 23 years and 4 months leaving behind two sons too young to know their loss. She was born a Buddhist but through the preaching of the Reverend Dr. Judson she became a Christian.

Pinya.—In the Sagaing District at Pinya on the platform of the Shwezigôn Pagoda may be seen a few stone umbrellas of alabaster. On the stem of one of those was discovered a line of writing in Burmese which palæographically belongs to 13th Century A.D.

Pagan.—Inside a ruinous two-storeyed monastery of brick in the Lemyethna Pagoda enclosure at Minnanthu, Pagan, was found a small stone-slab bearing Burmese inscription which had become illegible. Only the date could be read and it is 567 B.E. [1205 A.D.].

A terracotta tablet bearing Kyanzittha's seal in seven lines was discovered in a Môn temple No. 418 (gha) on the west of the main road a mile south of the Lokananda Pagoda. A fuller report on it will appear in my next number.

Prome.—At the north-east corner of the platform of the Shwesandaw Pagoda at Prome, I discovered a stone slab bearing thirteen lines of partly legible writing in Burmese on one face. The date in the Sāsana Era could no longer be read. In the common Burmese Era the date on the stone is given as Sunday the 8th waxing of (Tawthalin?) in the (Phalagun?) year of 913 i.e. 1551 A.D. It probably records royal dedications of revenue from customs and land to the Shwesandaw shrine.

Kyaukse.—All over the Kyaukse District may be found epigraphs in ancient Burmese on stones of sand, lime, granite and alabaster.

I made here interesting rediscoveries of 33 inscribed stones and made new finds of four of them. Of the four, three are at the Yamōngyi Village and one at the Kalagyaung Village.

Yamōngyi is six miles north of Myittha and there is a pagoda known as Shwepaukōk in whose enclosure there is a *sīma*, an ordination hall.

The Buddhist monks residing in a monastery close by had converted two of the inscribed stones into boundary pillars of the *sīma* in their ignorance of the historical value of these lithic records.

As soon as I had discovered them I approached the abbot and with his consent I dug them up and deposited them in the *sīma* in the absence of no other proper shelter.

One of these bears eighteen lines of legible letters in Burmese and two dates 683 B.E. [1321 A.D.] and 677 B.E. [1315 A.D.]

It records the dedications of lands by a Burmese high official *Amatkyi Sīhapā*, "friend of three queens", to the Mahatheras' monastery of the *Thamun* village, the shrine and the *sīma*. The interest of this epigraph lies in the fact that it mentions in line 16 the name of a king as Silasu who may perhaps be identified with Sihasu one of the three Shan brothers of whom *Maungmye* writes² as follows :—

Unlike some of his successors, Thihathu was a Buddhist, with a monk³ as his teacher, and the 1829 chroniclers regard him as a wise ruler; thus, he would tell one of his sons to follow his mother in his fief, and meanwhile warn the second son that the first was marching against him. His family ruled till 1364. His son Sawyun set up at Sagaing in 1315 a line which held the north and west independently of the elder branch at Pinya.

¹ Page 27, Report of the Superintendent, Archaeological Survey Burma, for the year ending 31st March 1924.

² In the History of Burma, page 79.
³ The name of the monk in the epigraph is Rājasiri.

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The second is fragmentary (broken into three) and weather-worn. The date on it if there was any at all is no longer legible. What remains of the thirteen lines of writing gives us a list of paddy lands and slaves followed by usual benedictions and imprecations. Towards the end a list of seven ear-witnesses and the name of the scribe are given.

The third stone which is now in the custody of the local headman was discovered near a ruinous pagoda in a very thick jungle one mile to the north of the Yamongyi Village. On each of the two faces of the stone are fifteen lines of writing in Burmese which have become mostly illegible. The obverse face bears a date which looks like 503 B.E. (1141 A.D.). On the reverse is another date, whose last two digits are 6 and 8. The inscription probably records dedications of lands and slaves to a pagoda. It concludes with usual prayers and curses.

The find at Kalagyaung constitutes the fourth inscription which is now in the custody of the village headman. It was discovered at a spot about 100 feet south-east of a big mound of brick near the north of the north city wall at the north-east corner of the Old Myinsaung city, five miles three furlongs east of Kyaukse along the Irrigation road. The stone has twenty lines of writing on one face only and contains two documents one of which is dated 759 B.E. (1397 A.D.) and the other 661 B.E. (1299 A.D.)

The former records the offering of land to a monastery followed by usual benedictions and imprecations. The latter mentions the dedication of paddy land to a pagoda and has a similar concluding prayer and curse as the former.

The name of a king Mañricwā occurs in lines six and seven of the epigraph. This King is probably the same as Minkyiswasawke (1368-1401 A.D.) of the chronicles.

SECTION IV.

MUSEUMS AND TREASURE TROVE.

Mrohaung.—Not less than 42 stone sculptures and inscriptions were brought over from various ancient sites at Mrohaung and deposited in the sculpture shed. The list which is too long to be embodied in this report is maintained in the office at Mandalay. Mention may, however, be made of the following outstanding objects: The first is a lady devotee offering flowers apparently to Buddha discovered at a ruinous *stupa* at the foot-hill on the way to the Tejarāma monastery, one mile north of Mrohaung. The second is a stone elephant with its rider and mahout discovered on top of a hill about a furlong to the south of the Tejarāma monastery. The third is a stone parrot picking up its food from a tray. Its find-spot is on the east of a ruined pagoda to the north-east of the Tejarāma monastery. The fourth and fifth were discovered near the Lemyethna Pagoda and they are stone makara and lion heads respectively. The sixth is a stone monkey brought from the wayside to the west of the Dukkan Thein. Lastly is the stone on whose three faces are interesting sculptures in relief already noticed in the exploration section of this report. Besides these the stone finial bearing a life of Nāgarī inscription already referred to in the epigraphy section as well as the Ava hill lithic inscription were brought over and deposited in the shed.

Pagan.—To the museum collection were added two wooden Buddhas in regal dress discovered inside pagodas Nos. 208 and 209 situated about 200 feet to the south-west of the Abeyadana Temple in Myinkaba. Other minor additions were: Three terracotta tablets one of which being broken contains a portion of Anawratha's seal and another with Kyanzittha's seal in seven lines on the reverse; and two hands of wooden Buddhas found in a ruinous *gu* near the Damayangyi Temple.

As the Saw-daw-oo inscription was lying in the open at the mercy of unscrupulous human hands and destructive weather, it was removed from its original site to the museum.

Hmawza.—The sculpture shed at Thayettaw and the Kyaukka Thein Museum were found to be not safe for light antiquities, such as small stone sculptures and terracotta figures. The most interesting of them, namely: a

terracotta *gu* which was originally an architectural motif discovered at Khinabala. A flat piece of wood with traces of floral ornamentations in gold and lacquer on it and three stone sculptures illustrating scenes from the life of Buddha were brought over from the Thayettaw Shed and displayed in the Show Cases in the Mandalay Museum. One stone sculpture of standing Vishnu on the *garuda* and another of sleeping Vishnu on the serpent Ananta with three seated members of the Hindu triad on lotus blossoms of a *stupa* rising from the navel of the lying Vishnu were also brought over and are now exhibited in the Mandalay Museum.

Mandalay.—Into the Museum here has been added a table show-case with drawers on which are now arranged all the stone Buddhas and sculptures depicting scenes from the Buddha's life.

There was no occasion to take any action under the Treasure Trove Act.

SECTION V.

MISCELLANEOUS NOTES.

(For want of space this section of the Report is omitted this year.)

SECTION VI—DEPARTMENTAL ROUTINE NOTES.

ANCIENT MONUMENTS PRESERVATION ACT AND LISTING OF MONUMENTS.

There was no occasion this year also to take any action under the Ancient Monuments Preservation Act (VII of 1904), and no addition was made to the list of protected monuments in Burma.

PUBLICATIONS ISSUED OR UNDER COMPILATION.

During the year under report the following publication was issued, namely: Report of the Superintendent, Archaeological Survey, Burma, for the year 1939-40 (*vide* Appendix D to this Report.)

As I was single-handed and busy with current departmental duties and also engaged in extra-departmental work of enquiring into the internal management of monasteries in Burma with a view to formulating a scheme for the establishment of a Pali University and Colleges in Burma under orders of Government I could add little to the materials which were last year not considered to be sufficient to form a part of Volume V of *Epigraphia Birmanica*. Their publication, therefore, has again to be deferred until I could add some more matter ready for the press.

Mention may, however, be made that at the request of Sir Francis Younghusband of the India Society in London Professor Luce of the Rangoon University is soon bringing out in collaboration with me a monograph on the ruined cities of Burma, Professor Luce being responsible for the letter-press and I for maps and illustrations.

PHOTOGRAPHS.

Three hundred and six photographs were taken (*vide* Appendix F to this Report). They represented the Po Kala Temple, images of Buddha and other objects in it and paintings depicting Jātakas on its walls at Shwezayan in the Mandalay District; stone images of Buddha, stone inscriptions, stone sculptures including a relief depicting King Pasa, the old Palace site and ancient Pagodas at Mrohaung in the Akyab District; Arakanese and Indian coins, a bell with a Gupta inscription, a terracotta votive tablet, a miniature *stupa* and an image of Buddha in copper in the possession of the Honorary Archaeological Officer for Arakan at Akyab; the inscription shed and stone inscriptions near the Tupayon Pagoda and the Royal Bedstead of King Thalun in the Kaunghmudaw Pagoda at Sagaing; glazed plaques illustrating Jātakas

on the Patodawgyi Pagoda, an old Christian Cemetery, an inscribed bell and an inscribed stone slab at Amarapura ; stone inscriptions at Saga-in, Tada-u, Kyaukse and Thatôn and images of Buddha and other figures in laterite at the last-named place ; the Kyaukkathein sculpture shed and stone sculptures in it and the excavations at Hmawza ; the Myoma Pagoda and terracotta votive tablets and images of Buddha in white, soft and porous stone found in it at the Myoma Village in the Prome District ; the excavation at Pagan ; the Khemāwara Temple and images of Buddha and wall-paintings in it at Wetkyi-in ; the Kyaikthanlan Pagoda and a bell with an inscription in Môn at Moulmein ; and the Kyaikphyinku Pagoda and the Bilu-taya Pagoda at Martaban.

DRAWINGS.

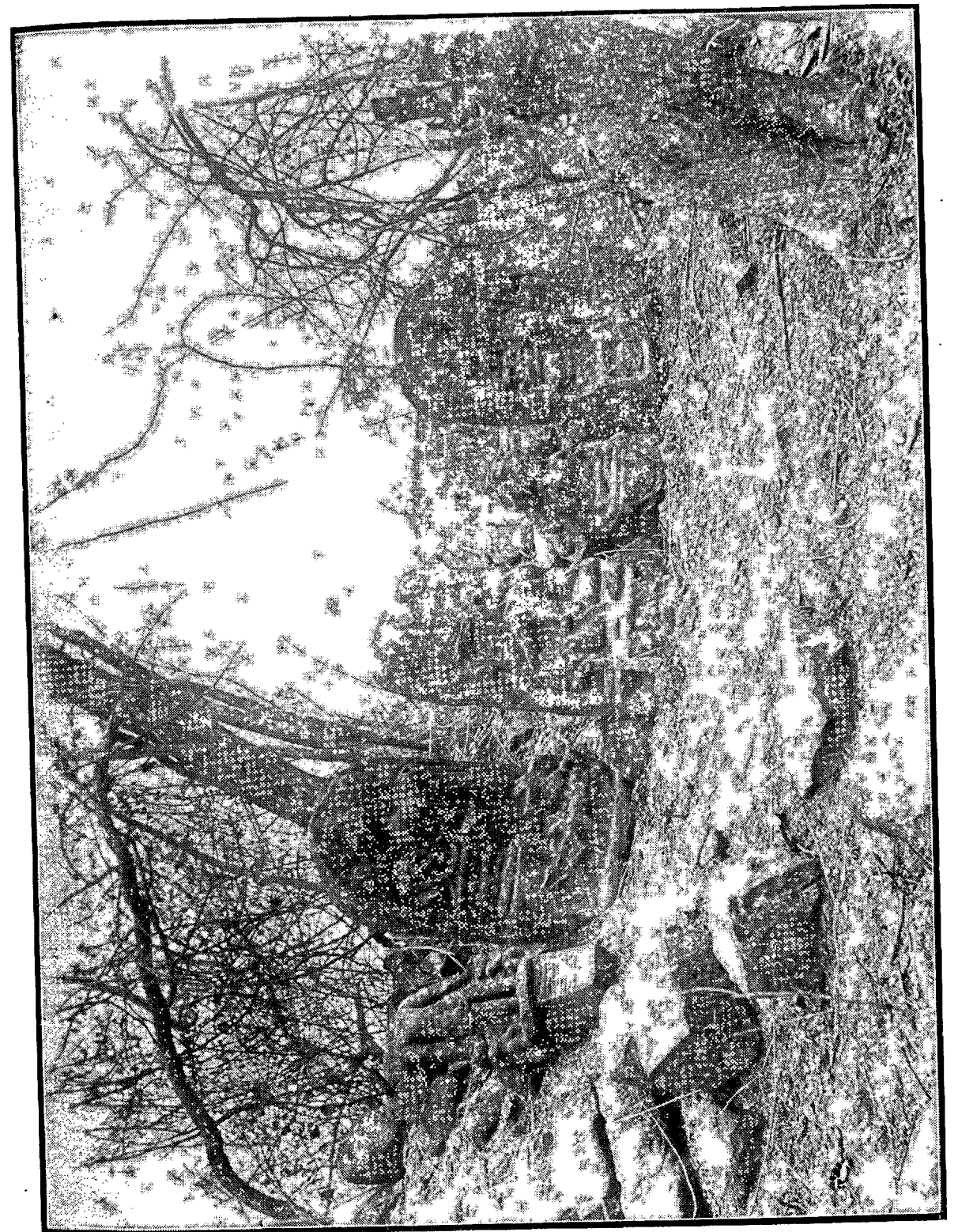
Fifty-seven drawings were prepared (*vide* Appendix E to this Report). They related to stone sculptures in the Shitthaung Temple, a stone relief at the foot of the Mahadeva Hill, a big stone block bearing a royal figure in relief at the Dukkanthein Temple and the east façade of the Minphalaung Temple at Myohaung in the Akyab District ; the royal couch of King Thalun at the Kaunghmudaw Pagoda at Sagaing ; a big bronze bell, a Buddha-pāda, an ancient graveyard and figures of Isi Kapila, Visākhā, Banker Citta and Banker's daughter Sumittā in stone and alabaster at Amarapura ; the Pitakat-taik Pagoda and the Thagyapaya Pagoda at Thatôn ; the Bawbawgyi Pagoda at Hmawza ; the Shwegugyi Temple, the Patothamya Temple, the Thatbyinnyu Temple and wall-paintings in the Sinpyagu, Theinmazi and Lawka-ōkshaung Temples at Pagan ; the Abēyadana Temple and the excavations at Myinpagan ; brick monasteries at Myinpagan and Minnanthu ; the Khemāwara Temple at Wetkyi-in and wall-paintings in the Kōndawgyi Temple at Nyaung-u.

PERSONNEL.

There were no changes in the personnel during the year under report.

MANDALAY, the 24th October 1941.

LU PE WIN,
Superintendent, Archaeological Survey,
Burma, Mandalay.



Hindu stone sculptures on the Wuntj Hill, Myohaung, Akyab District.

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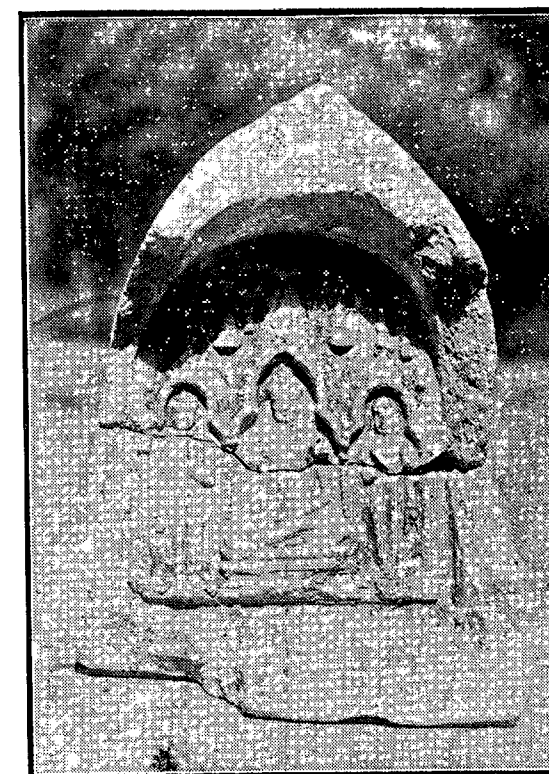


Stone sculpture depicting Buddha in the gift-bestowing attitude at Thatôn.

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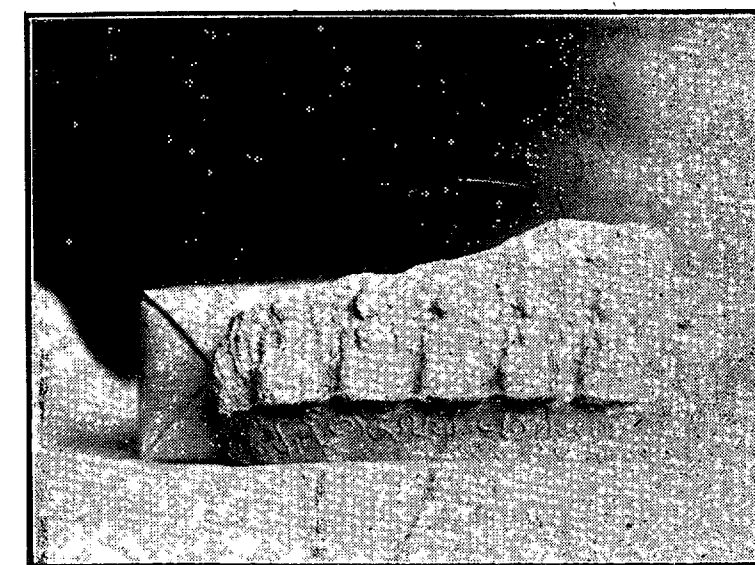
a.—Stone figure of Buddha in regal dress
 at Thatôn.



b.—A terracotta votive tablet from Myoma,
 Prome District.



c.—A terracotta votive tablet from Myoma,
 Prome District.



d.—Fragment of a terracotta votive tablet from Myoma,
 Prome District.

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A sketch of a painting on the south wall of the west vestibule of the Loka-okshaung Temple, Pagan.

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APPENDIX A.

Cost of the Archaeological Survey, Burma, under the main heads of Budget for the year 1940-41.

Main Heads of Budget. (1)	Original budget allotment. (2)	Total allotment as subsequently modified. (3)	Expenditure. (4)
29.—ARCHÆOLOGICAL DEPARTMENT.	Rs.	Rs.	Rs.
(a) Pay of Officers—Permanent	7,180	7,180	7,150
(b) Pay of Establishment—Permanent	9,220	9,220	8,795
(c) Pay of Establishment—Temporary (Non-Contract)	170	170	168
(d) Allowances, Honoraria, etc.,—Fixed	510	510	530
(e) Allowances, Honoraria, etc.,—Fluctuating	3,000	3,690	3,859
(f) Contingencies	6,650	8,120	8,125
(g) Conservation of Ancient Monuments	58,130	57,660	56,035
(h) Archaeological Explorations	2,000	1,310	1,207
Total	86,860	87,860	85,869

APPENDIX B.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1940-41.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		I.—SPECIAL REPAIRS.	Rs.	Rs.	Rs.	Rs.	
Akyab	Myohaung	Special repairs to the Shitthaung Temple	500	500	465	465	
Mandalay	Mandalay	Removing old lithic inscriptions from the temporary shed near the Patodawgyi Pagoda at Amarapura and re-setting them under a suitable shed in Fort Dufferin.	21,000	21,000	18,500	17,692	
Do.	Do.	Constructing a two-seated latrine for the use of the durwans and their families living on the east of the Palace.	310	...	310	308	
Do.	Do.	Purchase of one table show-case with drawers for the Archaeological Museum in the Palace.	350	...	350	*350	
Sagaing	Ava	Acquisition of land around the Watch Tower and for approach roads to that monument and the Okkyauing.	153	398	135	43 (a) 89	(a) Recorded by Accountant-General, Burma, as expenditure incurred mentally by Superintendent, Geological Survey.
Prome	Prome	Preservation of inscription stones at the Shwesandaw Pagoda and the Deputy Commissioner's Court.	122	...	122	121	
Myingyan	Pagan	Preservation of inscription stones and wall-paintings in some temples.	950	...	950	*951	
Pegu	Payathonzu	Preservation of inscription stones	200	...	200	*199	
		Cost of Works ...	...	21,898	21,032	20,218	
		Add P.W.D. Agency Charges at 11½ per cent.	...	2,519	2,247	2,142	
		Total ...	...	24,417	23,279	22,360	
		II.—ANNUAL REPAIRS.					
Hanthawaddy.	Syriam	Old Portuguese Church	80	81	81	56	
Pegu	Pegu	Pāli stone shed and an old buoy	15	15	15	15	
Do.	Payathonzu	Shwegugyi inscription shed	5	5	5	5	
Do.	Do.	Wages of the durwan looking after the Shwegugyi inscription shed and other inscription stones in the neighbourhood.	112	112	112	*112	
Prome	Hmawza	Bawbawgyi Pagoda	...	...	...	...	
Do.	Do.	Bèbè Pagoda	772	772	772	768	
Do.	Do.	Lemyethna Pagoda	...	...	...	...	
Do.	Do.	Kyaukka Thein Sculpture shed	244	...	244	241	
Do.	Do.	Wages of the durwan looking after ancient monuments and antiquities.	204	204	204	*204	
Mandalay	Mandalay	Palace buildings	7,500	7,500	7,500	7,500	
Do.	Do.	Pyalthat's on the Fort Walls	4,000	4,000	4,000	4,000	
Do.	Do.	Maintenance of the gardens on the Palace platform.	3,825	3,825	3,825	3,824	
		Carried over	...	16,514	16,758	16,725	

* Undertaken departmentally.

APPENDIX B—contd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1940-41—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—ANNUAL REPAIRS—contd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward	...	16,514	16,758	16,725	
	Mandalay	Royal Tombs	150	150	150	146	
	Do.	Maintenance of the Palace including wages of durwans and sweepers, Cantonment taxes, cost of supply of kerosene oil, etc.	3,430	3,430	3,430	*3,430	
	Do.	Charges for conservancy services rendered in respect of a two-seated latrine provided by the Mandalay Cantonment Authority for the use of the durwans, sweepers and malis on duty on the Palace platform.	120	120	120	*110	
	Do.	Pay of the Custodian of the Archaeological Museum on the Palace platform.	600	600	600	597	
	Do.	Wages of the durwan looking after the Remains of the Atumashi Kyauing (Incomparable Monastery) in the Eastern Cantonment Area.	112	112	112	*112	
	Amarapura	Royal Tombs	250	250	250	246	
	Do.	Remains of Bodawpaya's Palace	120	120	120	120	
	Do.	Wages of the caretaker to the Royal Tombs and remains of Bodawpaya's Palace.	180	180	180	180	
	Do.	Taungthaman Kyauktawgyi Temple	450	450	450	454	
	Do.	Wages of the caretaker to the Taungthaman Kyauktawgyi Temple and the inscription shed near the Patodawgyi Pagoda.	180	180	180	*180	
	Kalagyaung, Ebya and Metkaya	Clearing jungles around Nandawye, Let-tha and Chanthaya Pagodas at Kalagyaung, Shwezigon Pagoda at Ebya and the Shweyaungdaw Pagoda at Metkaya.	180	180	180	180	
	Sagaing	Tupayon Pagoda	143	150	143	145	
	Do.	Inscription shed near the Tupayon Pagoda	23	23	23	20	
	Do.	Wages of the caretaker to the Tupayon Pagoda and the inscription shed near it.	144	144	144	144	
	Do.	Municipal area tax and lighting tax on the inscription shed near the Tupayon Pagoda.	4	4	4	*4	
	Mingun	Tazaung and Bell	225	250	202	201	
	Do.	Pondawpaya	25	29	25	24	
	Do.	Sinbyumè Pagoda	277	293	277	277	
	Do.	Wages of the caretaker to the Tazaung and Bell, Pondawpaya and Sinbyumè Pagoda.	144	144	144	144	
	Ava	Okkyauing and Watch Tower	305	305	305	304	
	Do.	Wages of the caretaker to Okkyauing and Watch Tower.	144	144	144	142	
		Carried over	...	23,772	23,941	23,875	

* Undertaken departmentally.

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APPENDICES.

APPENDIX B—concl'd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1940-41—concl'd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs.	Rs.	Rs.	Rs.		
		II.—ANNUAL REPAIRS—concl'd.					
		Brought forward ...	...	23,772	23,941	23,875	
Shwebo ...	Shwebo ...	Shed over the inscription stone in the Court-house compound.	5	5	5	5	
Myingyan	Pagan ...	Wages of durwans looking after pagodas and the Museum.	2,064	2,064	2,064	2,034	
Do.	Do.	Maintenance of gang for repairing approach roads to pagodas and clearing jungles in pagoda compounds (Spent) ... 261 0 0	267				
Do.	Do. ...	Damayangyi Temple (Spent) 2,480 2 0	2,510				
Do.	Do. ...	Museum (Spent) ... 2 8 0					
Do.	Minnanthu, Pagan.	Nandamanya Temple 72 2 0					
Do.	Do. ...	Payathonzu Temple (Spent) ... 171 5 0					
Do.	Do. ...	Thanbula Temple (Spent) ... 180 15 0					
Do.	Nyaung-U, Pagan.	Kondawgyi Temple (Spent) ... 10 0 0					
Do.	Do. ...	Thetkyamuni Temple (Spent) ... 432 13 0	931	4,195	4,195	4,155	
Do.	Myinagan, Pagan.	Nagayon Temple (Spent) ... 52 12 0					
Do.	Thiipyit-saya, Pagan.	East Petleik Pagoda (Spent) ... 6 8 0					
Do.	Do. ...	West Petleik Pagoda (Spent) ... 6 8 0					
Do.	Pagan ...	Supply of stationery to the durwans looking after pagodas and the Museum (Spent) ... 14 11 0	17				
Do.	Do. ...	Constructing two open sheds for the preservation of inscribed stones, one at the Lemyethna Pagoda, Minnanthu, and the other at the Museum, Pagan (Spent) ... 464 3 0	470				
Akyab ...	Myohaung	Shitthaung Temple ...					
Do.	Do.	Dukkanthein Temple ...					
Do.	Do.	Andaw Temple ...					
Do.	Do.	Ratanabôn Pagoda ...					
Do.	Do.	Wages of the durwan looking after the sculpture shed and the four protected monuments.	112		112	*112	
		Cost of Works ...		30,536	30,838	30,702	
		Add P.W.D. Agency Charges at 11½ per cent.		2,967	2,989	2,973	
		Total ...		33,503	33,827	33,675	
		GRAND TOTAL ...		57,920 + 210	57,106 + 554	56,035	
				58,130	57,660		

* Undertaken Departmentally.

† Reserve in the hands of the Superintendent, Archaeological Survey.

APPENDICES.

APPENDIX C.

Statement showing the time spent on each tour and the places visited by the Superintendent, Archaeological Survey, Burma, Mandalay, and the Honorary Archaeological Officer for Arakan, Akyab, during the year 1940-41.

Date.	Object of journey.	Number of days.
(1)	(2)	(3)
1940.	Superintendent, Archaeological Survey, Burma, Mandalay.	
30th April and from 1st to 5th May.	To explore the locality and conduct excavation at Myohaung in the Akyab District.	18
8th May	To attend the Pāli Education Board Meeting at Rangoon	3
14th May	To recover the only remaining stone fragment of the Kyaikpun Mōn Inscription for piecing it at the proper place in the stone slab at Payathonzu in Pegu Township, Pegu.	6
17th June	To inspect the Inscription shed and to take measures for sheltering the inscribed stone slabs which are lying exposed to rain and sun at Sagaing and to inspect the two inscribed stones one at the bank of Mahananda Lake and the other in the Deputy Commissioner's Court House Compound, and to inspect the find-spot of a terracotta votive tablet bearing Pāli writing in Yin-daw Village, nine miles from Shwebo.	10
30th and 31st August	To take delivery of the draft Monograph on the Bell-Inscription of the Shwezigon Pagoda from M. Chas. Duroiselle, late Superintendent, Archaeological Survey, Burma, at Maymyo and to settle his bill for the purchase of Library books from him.	2
25th September.	To inspect the Inscription shed near the Patodawgyi Pagoda and to explore the country to discover more European Cemeteries and Inscriptions on tomb stones at Amarapura.	15
1st October	To inspect the repairs executed by the local monks at the Settawya Pagoda in the Archaeological grounds at Mingun in the Sagaing District.	1
1st October and from 1st to 6th November.	To work with Professor G. H. Luce, M.A., Reader in Far Eastern History, University College, Rangoon, for bringing out jointly with him "A Monograph on the Ruined Cities of Burma," under orders of Local Government at Pagan, Myingyan District.	27
10th November	To work with Professor G. H. Luce, M.A., Reader in Far Eastern History, University College, Rangoon, for bringing out jointly with him "A Monograph on the Ruined Cities of Burma," under orders of Local Government in Tada-u, Ava, Sagaing District.	4
1st December	To inspect ancient protected monuments at Kalagyaung, Sunye, etc., in the Township of Kyaukse and to explore the locality to discover more lithic inscriptions.	10
1st December	To work with Professor G. H. Luce, M.A., Reader in Far Eastern History, University College, Rangoon, for bringing out jointly with him "A Monograph on the Ruined Cities of Burma" at Thatôn, Kawgun, Hpagat and Bayingyi Caves, and at Zôkthôk, Kyaiktai, etc., in the Thatôn District.	10
1st December 1940 and 1st to 10th January 1941.	To work with Professor G. H. Luce, M.A., Reader in Far Eastern History, University College, Rangoon, for bringing out jointly with him "A Monograph on the Ruined Cities of Burma" at Hmawza as well as to explore and conduct excavations at Hmawza.	17
1st January and on 1st and 2nd February.	To inspect ancient monuments and conduct excavation and exploration works at Pagan in the Myingyan District.	13
19th, 22nd—24th and on 25th and 26th February.	To inspect the ancient protected monuments and supervise the work of erecting shed for sheltering the Ajapāla Inscription stones lying exposed to rain and sun at Payathonzu Village near Pegu, carried out departmentally.	10
21st February.	To attend the University and College meetings at Rangoon	2
	Carried over	148.†

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APPENDIX C—concl'd.

Statement showing the time spent on each tour and the places visited by the Superintendent, Archaeological Survey, Burma, Mandalay, and the Honorary Archaeological Officer for Arakan, Akyab, during the year 1940-41—concl'd.

Date.	Object of journey.	Number of days.
(1)	(2)	(3)
	Brought forward ...	148
28th February and from 1st—6th March.	To, supervise, the works of erecting inscription sheds for preservation of inscription stones at Wetkyi-in and Minnanthu and of mural writings and frescoes in some of the temples at Minnanthu in Pagan, Myingyan District, carried out departmentally.	7
7th—8th March	(1) To inspect the Theingoshin or Thihoshin Pagoda where are to be seen wooden images of Buddha which go back to the 11th-12th Century A.D. (2) The Shwetandit Pagoda where a small image of Buddha in sweet scented wood in steel safe could be seen. This image also belongs to the 11th-12th Century A.D. at Pakokku.	2
9th—11th March	At Pakhangyi, the inscribed stones were inspected and properly deposited with the help of the Subdivisional Officer, Public Works Department, Pakokku.	3
	At Pakhangyi a very magnificent wooden Kyaung with fine carvings and palace-like rooms with thrones and thaluns can be seen. Tall wooden posts and broad wooden flooring planks altogether can easily fetch Rs. 20,000 according to the Public Works Department's assessment.	3
	Yezagyo and Lingadaw are on my way to the Kyigan Village, the birth-place and sphere of influence of the famous Kyiganshinyi where at the bund of a large tank and on the platform of the Sutaungbyi Pagoda are three early 19th century Burmese inscriptions. The Myaing township is often mentioned in the inscriptions of the Pagan period.	
	Total ...	160
1940.	Honorary Archaeological Officer for Arakan.	
24th April to 3rd May	To inspect old monuments at Myohaung, to supervise additional work on the Museum shed at Myohaung and to explore the jungle within the old city walls.	10
1st—7th May	To inspect old monuments at Myohaung and to explore the jungle to the north of the old city.	7
2nd—6th July	To examine the condition of the new roof of the Shitthaung temple, Myohaung, during heavy rain and to inspect the conditions of other protected monuments.	5
1941.		
14th—18th January	To inspect protected old monuments at Myohaung and to explore the jungle to the north of the old city.	5
	Total ...	27

APPENDIX D.

List of Publications issued by the Archaeological Survey Department, Burma, during the year 1940-41.

1. Report of the Superintendent, Archaeological Survey, Burma, for the year 1939-40.

APPENDIX E.

List of Drawings made by the Archaeological Survey, Burma, during the year 1940-41.

Serial No.	Description of Drawing.	Scale.	Locality.	Remarks.
(2)	(3)	(4)	(5)	(6)
* 806	A stone sculpture depicting probably the front view of a royal personage inside the Shitthaung Pagoda at the south-west corner, Mrohaung, Arakan.	Sketch ...	Mrohaung, Akyab District.	
807	Do. side view ...	Do. ...	Do.	
808	Do. a royal lady to his left ...	Do. ...	Do.	
809	Do. a royal lady to his right ...	Do. ...	Do.	
810	A stone figure of Indra seated on his elephant Iravana in the company of his four queens at the north-east corner inside the Shitthaung Pagoda.	Do. ...	Do.	
811	A figure of an Arakanese lady sculptured on one of the four faces of a stone discovered at the Shitthaung Pagoda, Mrohaung and now removed to the local sculpture shed.	1'-6"	Do.	
812	A figure of an Arakanese lady sculptured on another face of the above stone serial No. 811.	1'-6"	Do.	
813	A stone head of a Buddha at the Shitthaung Pagoda.	1'-3"	Do.	
814	An eight-handed Hindu god in relief on a stone slab at the foot of the northern slope of the Mahadeva Hill.	Sketch ...	Do.	
815	A big stone block bearing a royal figure in relief which constitutes one of the stone steps leading up to the Dukkan Thein.	1'-1"	Do.	
816	Front elevation of the arched entrance on the east together with the facade of the Minphalaung temple, a stone building at Mrohaung.	1'-1"	Do.	
817	The royal couch of King Thalun (side elevation) in a zayat on the platform of the Kaungmudaw Pagoda, Sagaing.	1'-2"	Sagaing	A wooden one, gilt all over and ornamented with glass mosaic.
818	Front elevation of above-head of the couch ...	Do.	Do.	Do.
819	Section and elevation of the big bronze bell inside the outer enclosure of the Patodawgyi Pagoda.	1'-1"	Amarapura.	
820	A Buddhapada in alabaster inside the tazaung of Mahasakkyasami Pagoda.	1'-2"	Do.	
821	Side view and back view of banker's daughter Sumitta in alabaster in the same tazaung.	1'-3"	Do.	
822	Front view of Isi Kapila in stone in the same tazaung.	Sketch ...	Do.	
823	Front, side and back views of banker Citta in alabaster inside a ga in the Taunglön monastery.	Do. ...	Do.	
824	Front, side and back views of Visakhā in the same ga.	Do. ...	Do.	
825	Site plan of an ancient graveyard at Linzin Quarter where American and other tombs and tombstones were discovered.	16'-1"	Do.	

* Numbering continued from previous Report.

APPENDICES.

APPENDIX E—contd.

List of Drawings made by the Archaeological Survey, Burma, during the year 1940-41—contd.

Annual No.	Serial No.	Description of Drawing.	Scale.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
21	826	Elevation of the basement of the Pitakattaik Pagoda in the <i>tadaing</i> of the Shwezayan Pagoda.	4'-1"	Thatôn.	
22	827	Elevation of the basement of the Thagyapaya in the same <i>tadaing</i> .	4'-1"	Do.	
23	828	Elevation of the square superstructure on the basement of the Thagyapaya above.	4'-1"	Do.	The drawing of the same in different scale was done in the year 1933-34.
24	829	Elevation of the basement of the Bawbawgyi Pagoda.	4'-1"	Old Prome.	
25	830	Plan of the Shwegugyi temple ...	10'-1"	Pagan	The drawing done in 1903-04 in different scale was found to be full of mistakes. Hence a new drawing.
26	831	Elevation of the square basement of the Shwegugyi temple standing on a platform retained by a parapetted brick wall.	1'-1"	Do.	
27	832	Elevation of the basement together with the superstructure of the Shwegugyi Temple.	4'-1"	Do.	
28	833	Wooden figure of a Brahmani duck in relief on the upper part of the door leaf at the entrance of the Shwegugyi Temple.	1'-2"	Do.	
29	834	Elevation of the plinth of Patothamya Temple.	1'-1"	Do.	
30	835	Elevation of a subsidiary <i>stupa</i> of Patothamya Temple.	1'-1"	Do.	
31	836	Elevation of the third terrace on the first storey of Thatbyinnyu Temple.	2'-1"	Do.	
32	837	Drawing of plaster carvings of the Sinpyagu Pagoda.	1'-1"	Do.	
33	838	Drawing of plaster carvings of the Theinmazi Pagoda.	1'-1"	Do.	
34	839	Drawing of plaster carvings of the Lawka-ôkshaung Temple.	1'-1"	Do.	
35	840	Drawing of the fresco-painting on the north wall of the east porch of the Lawkaôkshaung Temple—a four-armed god.	1'-1"	Do.	
36	841	Drawing of a fresco-painting on the south wall of the east porch of the Lawkaôkshaung Temple—a four-armed god.	1'-1"	Do.	
37	842	Coloured drawing of a fresco-painting on the south wall of the west porch of the Lawka-ôkshaung Temple—an eight-handed god.	1'-2"	Do.	Drawings of these fresco paintings made in 1935-36 were not in colours.
38	843	Drawing of a fresco-painting on the north wall of the west porch of the Lawkaôkshaung Temple—an eight handed god.	1'-1"	Do.	
39	844	Coloured drawing of a fresco-painting on the south wall of the west porch of the Lawka-ôkshaung Temple—an eight-handed god.	1'-2"	Do.	

APPENDICES.

APPENDIX E—concl'd.

List of Drawings made by the Archaeological Survey, Burma, during the year 1940-41—concl'd.

Annual No.	Serial No.	Description of Drawing.	Scale.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
40	845	Drawing of a fresco-painting on the south wall of the west porch of the Lawkaôkshaung Temple—an eight handed god.	1'-1"	Pagan	
41	846	Elevation of the plinth of Abèyadana Temple.	1'-1"	Myinpagan	
42	847	Plan of a brick mound south of Koktheinnayon Tank, after excavation.	8'-1"	Do.	
43	848	Plan of a brick mound south of that mentioned in 42/847 above, after excavation.	8'-1"	Do.	
44	849	Plan of a brick monastery south of Tamani Kyaungdaik, north-east of Thiyipyitsaya Village.	10'-1"	Do.	
45	850	Plan of a brick monastery at the north-east corner of the enclosure wall of Lemyethna Temple.	10'-1"	Minnanthu	Plan of this brick monastery on a scale of 8'-1" already existed in the office of the Superintendent, Archaeological Survey, Burma. The present one on a scale of 10'-1" was prepared for the purpose of Mr. G. H. Luce in writing a Book on the Ruined Cities of Burma.
46	851	Plan of the Dayinpatô Okkyauing at the north-east corner of the Ledaunggan (Square Tank).	10'-1"	Minnanthu	
47	852	Plan of the Khemawara Temple situated east of the Tilominlo Temple, after repairs.	4'-1"	Wetkyi-in	
48	853	Section of the Khemawara Temple situated east of the Tilominlo Temple, after repairs.	4'-1"	Do.	
49	854	Elevation of the Khemawara Temple situated east of the Tilominlo Temple, after repairs.	4'-1"	Do.	
50	855	Coloured drawing of a fresco-painting on a wall of the sanctum of the Kôndawgyi Temple—a <i>Deva</i> holding a lotus flower and kneeling.	Original size	Nyaung-u	
51	856	Do.	1'-6"	Do.	
52	857	Coloured drawing of a fresco-painting on a wall of the sanctum of the Kôndawgyi Temple—a <i>Deva</i> kneeling and holding a lotus flower.	Original size	Do.	
53	858	Do.	1'-6"	Do.	
54	859	Coloured drawing of a fresco-painting on a wall of the sanctum of the Kôndawgyi Temple—a <i>deva</i> simply kneeling.	Original size	Do.	
55	860	Do.	1'-6"	Do.	
56	861	Coloured drawing of a fresco-painting on a wall of the sanctum of the Kôndawgyi Temple—a <i>deva</i> jumping to fly.	Original size	Do.	
57	862	Do.	1'-6"	Do.	

APPENDIX F.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
1	* 4236	View of Po Kala Temple from north ...	Full ...	Shwezayan, Mandalay District.	
2	4237	Image of Buddha in brick and plaster seated on a throne inside Po Kala Temple.	Do. ...	Do.	
3	4238	Image of Buddha (head missing) in brick and plaster in the south corridor inside Po Kala Temple.	Do. ...	Do.	
4	4239	Miniature masonry Myin-mo (Mount Meru) with figures of mythical monsters in marble in the north corridor of the Po Kala Temple.	Quarter ...	Do.	
5	4240	Figures of mythical monsters called Nāga, Garuḍa, Kumbhāṇḍha, Yakkha and Gandhabba in marble on the east side of Myin-mo in the north corridor of the Po Kala Temple. (East view).	Full ...	Do.	
6	4241	Figures of mythical monsters called Nāga, Garuḍa, Kumbhāṇḍha, Yakkha, and Gandhabba in marble on the east side of Myin-mo in the north corridor of Po Kala Temple. (North view).	Quarter ...	Do.	
7	4242	Figures of mythical monsters called Nāga, etc., in marble on the west side of Myin-mo in the north corridor of the Po Kala Temple.	Do. ...	Do.	
8	4243	Gilded <i>Pyatthas</i> in relief on the wall near Myin-mo in the north corridor of the Po Kala Temple.	Do. ...	Do.	
9	4244	Gilded figures of the Hamsa (Ruddy Sheldrake) on the arch of the east corridor inside Po Kala Temple.	Full ...	Do.	
10	4245	Foot-print of Buddha in plaster on the soffit of an arch inside the Po Kala Temple.	Quarter ...	Do.	
11	4246	Paintings on the soffit of an archway inside Po Kala Temple.	Do. ...	Do.	
12	4247	Paintings depicting a Kinnara and a Kinnari on a wall at the north-west corner of the Po Kala Temple.	Do. ...	Do.	
13	4248	Paintings depicting an old man and two boys on the wall of the north-west corner of Po Kala Temple.	Do. ...	Do.	
14	4249	Paintings depicting a fabulous tree called <i>Thuyauung</i> on the arch of the north door of the Po Kala Temple.	Do. ...	Do.	
15	4250	Paintings of a woman on the left side of the north door of Po Kala Temple.	Do. ...	Do.	
16	4251	Paintings of a man on the right side of the north door of the Po Kala Temple.	Do. ...	Do.	
17	4252	Paintings depicting a man on the north side of the east door of the Po Kala Temple.	Do. ...	Do.	
18	4253	Paintings of a soldier on the south side of the east door of the Po Kala Temple.	Do. ...	Do.	
19	4254	Paintings of a man, said to be Po Kala, with a broom, on the west side of the south door of the Po Kala Temple.	Do. ...	Do.	
20	4255	Paintings of a woman carrying a flowerpot, on the east side of the south door of the Po Kala Temple.	Do. ...	Do.	
21	4256	Fresco-paintings on the east wall of the north corridor of the Po Kala Temple.	Do. ...	Do.	

* Numbering continued from previous Report.

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
22	4257	Fresco-paintings on the east wall of the north corridor of the Po Kala Temple.	Quarter ...	Shwezayan, Mandalay District.	
23	4258	Do.	Full ...	Do.	
24	4259	Do.	Do. ...	Do.	
25	4260	Do.	Quarter ...	Do.	
26	4261	Paintings on the north wall inside Po Kala Temple.	Full ...	Do.	
27	4262	Paintings on the north wall inside Po Kala Temple (depicting Life history of Buddha).	Half ...	Do.	
28	4263	Do.	Do. ...	Do.	
29	4264	Do.	Do. ...	Do.	
30	4265	Do.	Full ...	Do.	
31	4266	Do.	Do. ...	Do.	
32	4267	Paintings on the north wall inside Po Kala Temple (depicting Temiya Jātaka.)	Do. ...	Do.	
33	4268	Paintings on the north wall inside Po Kala Temple (depicting Suvannasāma and Nimi Jātakas).	Do. ...	Do.	
34	4269	Fresco paintings on the north wall, depicting Nimi Jātaka, inside Po Kala Temple.	Quarter ...	Do.	
35	4270	Paintings depicting the Temiya Jātaka on the west wall of the north entrance.	Do. ...	Do.	
36	4271	Do.	Do. ...	Do.	
37	4272	Do.	Do. ...	Do.	
38	4273	Do.	Do. ...	Do.	
39	4274	Do.	Do. ...	Do.	
40	4275	Do.	Do. ...	Do.	
41	4276	Paintings depicting the Mahājanaka Jātaka on the east wall of the north door.	Do. ...	Do.	
42	4277	Do.	Do. ...	Do.	
43	4278	Do.	Do. ...	Do.	
44	4279	Do.	Do. ...	Do.	
45	4280	Do.	Do. ...	Do.	
46	4281	Do.	Do. ...	Do.	
47	4282	Fresco-paintings depicting the life history of Buddha on the east main wall.	Half ...	Do.	
48	4283	Fresco-paintings on the south main wall ...	Full ...	Do.	
49	4284	Fresco-paintings on the east wall, depicting Nimi Jātaka.	Quarter ...	Do.	
50	4285	Fresco-paintings on the east wall, depicting Bhūridatta Jātaka.	Half ...	Do.	
51	4286	Do.	Quarter ...	Do.	
52	4287	Paintings depicting Mahosadha (Mahā-um-magga) Jātaka on the north wall of the east door.	Do. ...	Do.	
53	4288	Do.	Do. ...	Do.	
54	4289	Do.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
55	4290	Paintings depicting Mahosadha (Mahā-ummagga) Jātaka on the north wall of the east door.	Quarter ...	Shwezayan, Mandalay District.	
56	4291	Do.	Do. ...	Do.	
57	4292	Do.	Do. ...	Do.	
58	4293	Paintings depicting Mahosadha (Mahā-ummagga) Jātaka on the south wall of the east door.	Do. ...	Do.	
59	4294	Do.	Do. ...	Do.	
60	4295	Do.	Do. ...	Do.	
61	4296	Do.	Do. ...	Do.	
62	4297	Do.	Do. ...	Do.	
63	4298	Fresco-paintings depicting the life history of Buddha on the south main wall inside Po Kala Temple.	Full ...	Do.	
64	4299	Detail of fresco-paintings depicting the life history of Buddha on the south wall inside Po Kala Temple. (No. 63/4298 above).	Do. ...	Do.	
65	4300	Do.	Half ...	Do.	
66	4301	Paintings on the south wall inside Po Kala Temple, depicting the Chandakumāra (Khaṇḍabāla) Jātaka.	Full ...	Do.	
67	4302	Do.	Quarter ...	Do.	
68	4303	Arch and wall with paintings of Vessantara Jātaka at the south door of the Po Kala Temple.	Do. ...	Do.	
69	4304	Paintings depicting the Kusa Jātaka on the east wall of the south door inside Po Kala Temple.	Do. ...	Do.	
70	4305	Do.	Do. ...	Do.	
71	4306	Do.	Do. ...	Do.	
72	4307	Do.	Do. ...	Do.	
73	4308	Paintings depicting the Vessantara Jātaka on the south main wall inside Po Kala Temple.	Do. ...	Do.	
74	4309	Paintings depicting the Vessantara Jātaka on the west wall of the south door.	Do. ...	Do.	
75	4310	Do.	Full ...	Do.	
76	4311	Do.	Do. ...	Do.	
77	4312	Do.	Quarter ...	Do.	
78	4313	Do.	Do. ...	Do.	
79	4314	Do.	Full ...	Do.	
80	4315	Do.	Do. ...	Do.	
81	4316	Fresco-paintings depicting the Chhaddanta Jātaka on the east wall of the south corridor.	Do. ...	Do.	
82	4317	Do.	Half ...	Do.	
83	4318	Do.	Full ...	Do.	
84	4319	Head of a woman in stone found near the Po Kala Temple.	Quarter ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
85	4320	Stone steps of the 2nd wall on the west side of the old Palace site. Facing west.	Full ...	Myohaung, Akyab District.	
86	4321	Repaired portion of the stone steps mentioned in No. 85/4320 above.	Do. ...	Do.	
87	4322	Stone steps of the 2nd wall on the south side of the old Palace site. (South-east view).	Do. ...	Do.	
88	4323	Stone steps of the 2nd wall on the east side of the old Palace site.	Do. ...	Do.	
89	4324	South-east corner of the old Palace site showing the damaged wall.	Do. ...	Do.	
90	4325	Stone relief depicting King Pasā lying near the north fence of the hospital on the palace site.	Quarter ...	Do.	
91	4326	Sculpture shed facing the bungalow on the old palace site (north-east view).	Full ...	Do.	
92	4327	Stone inscription in the sculpture shed ...	Do. ...	Do.	
93	4328	Do.	Do. ...	Do.	
94	4329	Stone figure of an elephant brought from a hill south of Tezarāma Kyauing.	Half ...	Do.	
95	4330	Figure of a man in stone brought from Chin-kaik Pauk, north of Myohaung.	Do. ...	Do.	
96	4331	Site of the Princess' chamber of the old palace, East view.	Quarter ...	Do.	
97	4332	Nantha-kan, a royal lake, east of the palace site.	Full ...	Do.	
98	4333	Do.	Do. ...	Do.	
99	4334	Stone inscription within a narrow iron fencing on the south-west of the Shitthaung Temple.	Do. ...	Do.	
100	4335	Figure of a woman in alto-relievo on one side of a four-sided stone pillar lying in the <i>tazaung</i> , west of Shitthaung Temple.	Quarter ...	Do.	
101	4336	Figure of a woman kneeling carved in relief on one side of the stone pillar mentioned in No. 100/4335 above.	Do. ...	Do.	
102	4337	Figure of a man in relief on one side of the stone pillar mentioned in No. 100/4335 above.	Do. ...	Do.	
103	4338	Figure of a man, offering a lotus, carved in bold relief, inside the corridor of Dukkanthein Temple.	Do. ...	Do.	
104	4339	Figure of a standing man, carved in bold relief, inside the corridor of Dukkanthein Temple.	Do. ...	Do.	
105	4340	Image of Buddha in stone inside the compound close to the north of Dukkanthein Temple.	Full ...	Do.	
106	4341	Min-kha-maung Thein Pagoda, entirely constructed in stone (east view).	Do. ...	Do.	
107	4342	Damaged portions of the north side plinth of No. 106/4341 above.	Do. ...	Do.	
108	4343	Broken images and plinth on the east side of No. 106/4341 above.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
109	4344	A stone cave, probably meant for sitting of priests, meetings inside the compound of Yadanamaung Pagoda, east of Myohaung (North).	Full ...	Myohaung, Akyab District.	
110	4345	Do. (East view showing the entrance.)	Do. ...	Do.	
111	4346	Do. (North-west view).	Do. ...	Do.	
112	4347	View of a stone building, probably a temple, in a field on the way from Myohaung to Mahādeva hill, north of Myohaung.	Do. ...	Do.	
113	4348	Do. (East view showing the entrance).	Do. ...	Do.	
114	4349	Duyin in stone with floral designs carved on it found lying at No. 112/4347 above.	Half ...	Do.	
115	4350	Myatazaung Pagoda, constructed of stone, on a hill south of Tezarāma Kyauung, north of Myohaung (East view).	Full ...	Do.	
116	4351	Do. (North-east view) ...	Do. ...	Do.	
117	4352	Stone reliefs found on the Wunti-taung Hill, north of Myohaung.	Do. ...	Do.	
118	4353	Close-up view of the stone relief shown on the extreme right of No. 117/4352 above.	Quarter ...	Do.	
119	4354	Broken images in stone found on clearing a site on the hill of Thauk-taw-dwin, east of Myohaung.	Full ...	Do.	
120	4355	Floral designs carved in stone and painted on the wall at Linpānhmaung Pagoda.	Do. ...	Do.	
121	4356	Stone slab bearing cabalistic squares, lying close to the north of Chinkaik Pauk.	Half ...	Do.	
122	4357	Fragments of stone sculptures at the foot of a hill west of the track from Chinkaik Pauk to Tezarāma Kyauung.	Do. ...	Do.	
123	4358	Thet-taw-she Pagoda, one mile north-west of Myohaung, East view.	Full ...	Do.	
124	4359	Figures of a King and a Queen carved in stone at the Thet-taw-she Pagoda.	Do. ...	Do.	
125	4360	Mound of stone blocks some of which were sculptured on the Tezarāma Hill.	Do. ...	Do.	
126	4361	Sculptured stone blocks found at the mound (No. 125/4360 above).	Quarter ...	Do.	
127	4362	Stone sculptures on the Tezarāma Hill ...	Do. ...	Do.	
128	4363	A large stone pillar with carvings on three sides at the Tezarāma Kyauung. View showing one side of it.	Do. ...	Do.	
129	4364	Do. View showing another side	Do. ...	Do.	
130	4365	A stone pillar with an inscription in Nāgarī found at the Tezarāma Kyauung.	Do. ...	Do.	
131	4366	A stone relief found lying at the foot of the Mahādeva Hill, south-east of Myohaung.	Full ...	Do.	
132	4367	Min-kha-maung Temple, in stone, about 1½ miles east of Myohaung. East view.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
133	4368	Close-up view of Minkha-maung Temple (No. 132/4367), showing ornamental carvings on the structure.	Full ...	Myohaung, Akyab District.	
134	4369	Carvings on the crown of the arch over the doorway of the east porch of Minkha-maung Temple. (No. 132/4367 above).	Half ...	Do.	
135	4370	Image of Buddha on a finely moulded throne at the Pangonthee Pagoda in Bandoola Quarter.	Quarter ...	Do.	
136	4371	Broken stone sculptures outside of the Pangonthee Pagoda, Bandoola Quarter.	Do. ...	Do.	
137	4372	Inscription on a rock on the top of the Nat-taung hill near Laung-gyet Village.	Do. ...	Do.	
138	4373	Broken images of Buddha in stone, found on clearing the jungle at the top of Nattaung near Laung-gyet Village.	Do. ...	Do.	
139	4374	A terracotta tablet in the possession of U San Shwe Bu, Honorary Archaeologist, Arakan.	Do. ...	Akyab.	
140	4375	A bell with Gupta inscription on it, in the possession of U San Shwe Bu, Honorary Archaeologist, Arakan.	Do. ...	Do.	
141	4376	Arakanese and Indian coins in the possession of U San Shwe Bu.	Do. ...	Do.	
142	4377	A stupa and two images of Buddha apparently of copper in the possession of U San Shwe Bu.	Do. ...	Do.	
143	4378	A copper image, an inscribed copper tablet and a crystal image in the possession of U San Shwe Bu.	Do. ...	Do.	
144	4379	Another view of the crystal image mentioned in No. 143/4378 above.	Do. ...	Do.	
145	4380	Royal bedstead of wood with carvings on it in a zayat, north side of the east entrance of Kaung-hmu-daw Pagoda, view showing the head end.	Full ...	Sagaing.	
146	4381	Do. (Showing damaged portion inside)	Do. ...	Do.	
147	4382	Do. (Showing the damaged portion outside)	Do. ...	Do.	
148	4383	Figure of lion at the foot of the No. 145/4380 above.	Quarter ...	Do.	
149	4384	Stone inscription bearing the name of Kaunghmudaw Pagoda in a niche on the east side of the Kaunghmudaw Pagoda.	Full ...	Do.	
150	4385	Inscription shed near the Tupayon Pagoda, east view.	Do. ...	Do.	
151	4386	Inscriptions at the inscription shed near Tupayon Pagoda—north-east view.	Do. ...	Do.	
152	4387	Inscriptions at the inscription shed near Tupayon Pagoda—south-east view.	Quarter ...	Do.	
153	4388	Inscription shed in the compound of Patodawgyi Pagoda.	Full ...	Amarapura.	
154	4389	Inscription shed outside the compound of Patodawgyi Pagoda.	Do. ...	Do.	
155	4390	Inscribed bell at the east gate of the Patodawgyi Pagoda compound.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
156	4391	A pagoda on the east of the north gate of the Shwe-gu-gyi Pagoda compound west of Patodawgyi Pagoda. (West view).	Full ...	Amarapura.	
157	4392	Lion at the south-west corner of the Pagoda mentioned in No. 156/4391 above.	Half ...	Do.	
158	4393	Lion at the north gate of a pagoda on the east side of the north gate of Patodawgyi Pagoda.	Full ...	Do.	
159	4394	Glazed plaque No. 5 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Quarter ...	Do.	
160	4395	Glazed plaque number unknown set in a square niche on the west side of the second terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
161	4396	Glazed plaque No. 22 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
162	4397	Glazed plaque No. 26 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
163	4398	Glazed plaque No. 1 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
164	4399	Glazed plaque No. 8 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
165	4400	Glazed plaque No. 49 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
166	4401	Glazed plaque No. 526 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
167	4402	Glazed plaque No. 527 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
168	4403	Glazed plaque No. 542 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
169	4404	Glazed plaque No. 544 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
170	4405	Glazed plaque No. 545 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
171	4406	Glazed plaque No. 546 on the west side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
172	4407	Glazed plaque No. 479 on the south side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
173	4408	Glazed plaque No. 480 on the south side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
174	4409	Glazed plaque No. 481 on the south side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
175	4410	Glazed plaque No. 386 on the south side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
176	4411	Glazed plaque No. 469 on the south side of the 2nd terrace of the Patodawgyi Pagoda.	Do. ...	Do.	
177	4412	Inscribed stone in a niche, north side of the east staircase of the Patodawgyi Pagoda.	Do. ...	Do.	
178	4413	Figure of a Nat in alabaster at the Taung-lelon Kyaung near Taung-mingyi Pagoda.	Do. ...	Do.	
179	4414	Figure of a Brahma at the Taunglelon Kyaung	Do. ...	Do.	
180	4415	Figure of Hatthā-lāwaka at the Taunglelon Kyaung.	Do. ...	Do.	
181	4416	Figure of Citta, the banker at the Taunglelon Kyaung.	Do. ...	Do.	
182	4417	Figure of a King at the Taunglelon Kyaung	Do. ...	Do.	
183	4418	Figure of a minister at the Taunglelon Kyaung	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
184	4419	Figure of Visākha at the Taunglelon Kyaung	Quarter ...	Amarapura.	
185	4420	U Pein Bridge of Taung-tha-man Lake ...	Do. ...	Do.	
186	4421	Old Christian Cemetery at Lin-zin-gom near the Taungthaman Lake (North-east).	Full ...	Do.	
187	4422	Tombs inside the cemetery mentioned in No. 186/4421 above.	Do. ...	Do.	
188	4423	Tombs at the south-west corner of the cemetery mentioned in No. 186/4421 above.	Do. ...	Do.	
189	4424	Tombs mentioned in No. 188/4423, showing the taking of rubbings of the inscriptions on the tomb stones.	Do. ...	Do.	
190	4425	Moulded figures on the top of a monument at the extreme south-west corner of the cemetery mentioned in No. 186/4421 above.	Half ...	Do.	
191	4426	Monuments on the west side of the cemetery mentioned in No. 186/4421 above.	Quarter ...	Do.	
192	4427	Inscribed stone at a grave on the south-west corner of the cemetery mentioned in No. 186/4421 above.	Do. ...	Do.	
193	4428	Inscribed stone on the west of No. 192/4427 above.	Do. ...	Do.	
194	4429	Inscribed stone on the north-west of the cemetery mentioned in No. 186/4421 above.	Do. ...	Do.	
195	4430	Inscription stone dated 739 B.E. with rubbing on it, on the east side of the south entrance of Nigrodhayōn Kyaung.	Do. ...	Tada-U, Sagaing District	
196	4431	Inscription stone dated 736 B.E. at the Kyaung mentioned in No. 195/4430 above.	Do. ...	Do.	
197	4432	View of the inscriptions mentioned in Nos. 195/4430 and 196/4431 above.	Do. ...	Do.	
198	4433	Inscription stone on a brick mound, west of Nigrodhayōn Kyaung.	Do. ...	Do.	
199	4434	View of inscription stones south-east of Ya-gyi Kyaung.	Do. ...	Do.	
200	4435	Ku No. 1 south of Mahā-zigon Pagoda, south of Saga-in Village.	Do. ...	Saga-in, Sagaing District	
201	4436	Ku No. 2 south of Mahā-zigon Pagoda, south of Saga-in Village.	Do. ...	Do.	
202	4437	Ku No. 3 south of Mahā-zigon Pagoda, south of Saga-in Village.	Do. ...	Do.	
203	4438	View of inscription stones on the west platform of Mahā-zigon Pagoda.	Do. ...	Do.	
204	4439	Inscription stones, north-west of the west platform of Mahā-zigon Pagoda.	Do. ...	Do.	
205	4440	Brick wall of Bonsan-kyauing (North-east view).	Do. ...	Do.	
206	4441	East view of the Brick-wall of Bonsan-kyauing	Do. ...	Do.	
207	4442	Inscription stone lying in Maung Khin Maung's Ya, east of the Bonsan-kyauing.	Do. ...	Do.	
208	4443	Sudaung-pyi Pagoda at the top of the Shwe-tha-lyauing Hill, Kyaukse.	Full ...	Kyaukse.	
209	4444	Inscription shed on the platform of the Sudaung-pyi Pagoda, Shwethalyauing Hill.	Do. ...	Do.	
210	4445	Jambupati image in wood at the east Tazaung of Sudaungpyi Pagoda.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41.—contd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
211	4446	Carvings illustrating Vidhura Jataka on the Donation Box at the Sudaung-pyi Pagoda.	Quarter ...	Kyaukse.	
212	4447	Image of Buddha seated in European fashion in a Tazaung on the south side, half the way up the Shwethalyaung Hill.	Full ...	Do.	
213	4448	Shwe-muttaw Pagoda at the foot of the Shwetha-lyaug Hill.	Quarter ...	Do.	
214	4449	Inscription stone dated 675 B.E., on the platform of the Shwe-muttaw Pagoda.	Do. ...	Do.	
215	4450	Inscription stone dated 771 B.E., on the platform of the Shwe-muttaw Pagoda.	Do. ...	Do.	
216	4451	View of the two inscription stones mentioned in Nos. 214/4449 and 215/4450 above.	Do. ...	Do.	
217	4452	Inscription stone dated 666 B.E., at the Pawdawmu Pagoda, east of the Shwe-tha-lyaug Hill.	Do. ...	Do.	
218	4453	Images of Buddha in wood found in the caves of the Pawdawmu Pagoda, east of Shwetha-lyaug Hill.	Full ...	Do.	
219	4454	A Pagoda, north of the Pawdawmu Pagoda, east of Shwe-tha-lyaug Hill.	Do. ...	Do.	
220	4455	Manussiha and moulded figures at the plinth of the pagoda mentioned in No. 219/4454 above.	Quarter ...	Do.	
221	4456	Inscription stone dated 769 B.E., found at a mound near the north wall of Myinsaing.	Do. ...	Do.	
222	4457	Inscription stone lying at the monastery of Kala-gyaung Village, Kyaukse District.	Do. ...	Do.	
223	4458	Caves of Mai-nyo, on the Shwe-u-min Hill, one mile south-east of Kala-gyaung Village.	Do. ...	Do.	
224	4459	Figure of a nat, carved in wood and decorated with glass mosaic inside the caves of Mai-nyo, showing front view.	Do. ...	Do.	
225	4460	Figure of a nat, carved in wood and decorated with glass mosaic inside the caves of Mai-nyo, showing side view.	Do. ...	Do.	
226	4461	Images in wood of standing Jambupati inside the caves of Mai-nyo.	Full ...	Do.	
227	4462	A gilded wooden Kyaung-saung with fine carvings inside the caves of Mai-nyo.	Do. ...	Do.	
228	4463	View of Myinsaing Capital from the Shwe-u-min Hill. (Looking north).	Do. ...	Do.	
229	4464	Thein-paya Pagoda, north of Soon-ye Village, Kyaukse District.	Do. ...	Do.	
230	4465	Inscription stone two-faced, dated 593 B.E., lying inside the Thein-paya Pagoda compound on the east side.	Quarter ...	Do.	
231	4466	Rubbing of the inscription on the obverse of the stone mentioned in No. 230/4465 above.	Do. ...	Do.	
232	4467	Inscription stone dated 689 B.E., broken into two at the Sudaung-pye Pagoda, west of Soon-ye Village.	Do. ...	Do.	
233	4468	Lower part of the inscription stone No. 232	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41.—contd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
234	4469	Inscription stone dated B.E. at the Su-daung-pye Pagoda, west of Soon-ye.	Quarter ...	Kyaukse.	
235	4470	A small piece of inscription stone at the Sudaung-pye Pagoda.	Do. ...	Do.	
236	4471	Inscription stone date effaced at the Sudaung-pye Pagoda, west of Soon-ye.	Do. ...	Do.	
237	4472	Inscription stone dated 687 B.E. at the monastery of Nga-zun Village, north of Kyaukse.	Do. ...	Do.	
238	4473	Do.	Do. ...	Do.	
239	4474	Inscription stone on the south wall of brick chamber, north of east entrance of Shwezayan Pagoda, Thaton.	Full ...	Thaton.	
240	4475	Top part of the inscription mentioned in No. 239/4474 above.	Do. ...	Do.	
241	4476	Middle part of the inscription mentioned in No. 239/4474 above.	Do. ...	Do.	
242	4477	Lower part of the inscription mentioned in No. 239/4474 above.	Do. ...	Do.	
243	4478	Images of Buddha in a niche at the north of the east entrance of Shwezayan Pagoda, Thaton.	Do. ...	Do.	
244	4479	Close-up view of the third image, Jambupati, on the right of No. 243/4478 above.	Quarter ...	Do.	
245	4480	Two stone slabs with an image of Buddha carved in bold relief on each at the north of the east entrance of Shwezayan Pagoda, Thaton.	Full ...	Do.	
246	4481	Stone slab bearing an image of standing Buddha carved in bold relief with a halo at the north side of the east entrance of Shwezayan Pagoda, Thaton.	Do. ...	Do.	
247	4482	A fragment of a stone inscription, on the platform of the pagoda at the top of the Mya-tha-beik Hill, Thaton.	Do. ...	Do.	
248	4483	Do.	Do. ...	Do.	
249	4484	The site, where a stone inscription was found at Nyaungwaing Quarter, Thaton.	Do. ...	Do.	
250	4485	Rubbing of a Stone inscription found at Nyaungwaing Quarter, Thaton.	Do. ...	Do.	
251	4486	An inscription stone found at Nyaungwaing Quarter, Thaton.	Do. ...	Do.	
252	4487	Old moat of Thaton, south-east of the Circuit House, Thaton. View from north-east.	Do. ...	Do.	
253	4488	Phaung-daw-oo Pagoda, west Thaton.	Do. ...	Do.	
254	4489	Old moat and city wall, east of the Phaung-daw-oo Pagoda, west Thaton.	Do. ...	Do.	
255	4490	A seated figure (unidentifiable) in laterite at the side of the road close to the east of Phaung-daw-oo Pagoda. (North side one).	Quarter ...	Do.	
256	4491	A seated figure (unidentifiable) in laterite at the side of the road close to the east of Phaung-daw-oo Pagoda, Thaton.	Do. ...	Do.	
257	4492	Stone image of Buddha at the Shwe-nyaung-bin Kyaung, Nat-kyun Village, north of Thaton.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—contd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
258	4493	Brick mound, east of Nanda-kanyo, two furlongs to the south-east of Taunglonnyo Village, Hmawza. (South-east view).	Quarter ...	Hmawza.	
259	4494	Brick mound mentioned in No. 258/4493 above, after being cleared of the jungle growth, East view.	Full ...	Do.	
260	4495	Brick mound mentioned in No. 258/4493 above, during excavations.	Do. ...	Do.	
261	4496	Brick mound mentioned in No. 258/4493 above, after excavations.	Do. ...	Do.	
262	4497	Image of Buddha in copper, found in the mound mentioned in No. 258/4493 above.	Half ...	Do.	
263	4498	Brick mound, about 80 feet to the south of Nandakan-ya, two furlongs from Taunglonnyo Village.	Quarter ...	Do.	
264	4499	Brick mound mentioned in No. 263/4498 above, after being cleared of jungle growth.	Full ...	Do.	
265	4500	Brick mound mentioned in No. 263/4498 above, during excavations.	Do. ...	Do.	
266	4501	Brick mound mentioned in No. 263/4498 above, after excavation. East view.	Do. ...	Do.	
267	4502	Yahanda Ku, east of Yahanda-mye-pauk gate of Hmawza. (North view).	Do. ...	Do.	
268	4503	Vishnu, carved in bold relief on a stone slab in the Kyaukkathein Sculpture shed.	Half ...	Do.	
269	4504	Vishnu and Deva, carved in bold relief on a stone slab in the Kyaukka Thein Sculpture shed.	Full ...	Do.	
270	4505	North-west view of the Kyaukka Thein Sculpture shed.	Quarter ...	Do.	
271	4506	North-east view of the Kyaukka Thein Sculpture shed.	Do. ...	Do.	
272	4507	Myoma Pagoda on the east bank of the Nawinchaung, half of it being carried away by the current of Nawinchaung near Myoma Village, Prome District.	Do. ...	Myoma Village, Prome District.	
273	4508	Relic chamber of the Pagoda mentioned in No. 272/4507 above.	Do. ...	Do.	
274	4509	Terracotta votive tablet bearing figures of Dipankara Buddha and of a worshipping saint on each side, found at the Myoma Pagoda.	Do. ...	Do.	
275	4510	Terracotta votive tablet bearing a Vajrasana Buddha under a trefoil arch surrounded by several smaller Buddhas, found at the Myoma Pagoda (broken into two).	Do. ...	Do.	
276	4511	Terracotta votive tablet in good condition, bearing a Vajrasana Buddha, surrounded by several smaller Buddhas, found at the Myoma Pagoda.	Do. ...	Do.	
277	4512	Terracotta votive tablet, bearing the Buddha in the Vajrasana in the Buddhagaya Temple with a standing Bodhisattva on each side, found at the Myoma Pagoda, Prome District.	Do. ...	Do.	
278	4513	A broken terracotta votive tablet bearing effigies of Buddha with a line of inscription below.	Do. ...	Do.	

APPENDIX F—concl'd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1940-41—concl'd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
279	4514	A small tablet bearing an image of Buddha in the Dhammacakkra mudra, found at the Myoma Pagoda.	Quarter ...	Myoma Village, Prome District.	
280	4515	Terracotta votive tablets found at the Myoma Pagoda.	Do. ...	Do.	
281	4516	A broken terracotta votive tablet bearing the head of a Jambupati, found at the Myoma Pagoda.	Do. ...	Do.	
282	4517	Soft, porous and white stone slab bearing a standing Buddha in bold relief, found at the Myoma Pagoda.	Do. ...	Do.	
283	4518	Floral design, carved on the back of a soft, white stone slab bearing a Buddha on the other side, found at the Myoma Pagoda.	Do. ...	Do.	
284	4519	Buddha in the round in bhūmisparca mudra in demi-relievo in light, porous stone, found at the Myoma Pagoda.	Do. ...	Do.	
285	4520	Standing Buddha with a back-slab in white, soft, porous stone, found at the Myoma Pagoda. Front view.	Do. ...	Do.	
286	4521	Standing Buddha with a back-slab in white, soft, porous stone, found at the Myoma Pagoda. Side view.	Do. ...	Do.	
287	4522	Group photo of the images of Buddha found at the Myoma Pagoda.	Do. ...	Do.	
288	4523	A brick mound close to the south of the Kutheinnayon lake, east of the Myinkaba Village, Pagan. North-east view.	Full ...	Pagan.	
289	4524	A brick mound mentioned in No. 288/4523 above, after excavations. North-east view.	Do. ...	Do.	
290	4525	A brick mound close to the south of the mound mentioned in No. 288/4523 above, south of the Kutheinnayon Lake, east of the Myinkaba Village. South-east view.	Do. ...	Do.	
291	4526	A brick mound mentioned in (No. 290/4525) above, after excavations. South-east view.	Do. ...	Do.	
292	4527	A close-up view from the south-west of the brick mound mentioned in No. 291/4526 above, after excavations.	Do. ...	Do.	
293	4528	General view of the excavation sites.	Do. ...	Do.	
294	4529	Khemawara Temple, before clearing and repairing.	Quarter ...	Wetkyi-in, Pagan.	
295	4530	Images of Buddha in niches inside the Khemawara Temple, before clearing and repairing.	Do. ...	Do.	
296	4531	Fresco-paintings depicting images of Buddha and writings in Pāli on the west wall inside Khemawara Temple.—South portion of wall.	Full ...	Do.	
297	4532	Image of Buddha at the west wall inside the Khemawara Temple.	Do. ...	Do.	
298	4533	Fresco-paintings and writings in Pāli on the west wall inside the Khemawara Temple.	Do. ...	Do.	
299	4534	Kyaik-than-lan Pagoda, Moulmein. East view.	Quarter ...	Moulmein.	
300	4535	Bell with Môn inscription on it at the north-east corner of the Kyaik-than-lan Pagoda platform.	Do. ...	Do.	
301	4536	Plinth of the Kyaik-hpyin-gu Pagoda, Martaban. North view.	Do. ...	Martaban.	
302	4537	Figure of a Yogi, carved in wood, at a Tagundaing (Post) on the north platform of the Kyaik-hpyin-gu Pagoda.	Do. ...	Do.	
303	4538	Fragments of stone images on a mound east of Kyaikhpyin-gu Pagoda.	Do. ...	Do.	
304	4539	Image of Buddha in stone on the north platform of the Kyaikhpyin-gu Pagoda.	Do. ...	Do.	
305	4540	Plinth of the Bilu-taya (hundred ogres) Pagoda—north view about 2 miles west of Kyaikhpyin-gu Pagoda.	Do. ...	Do.	
306	4541	View from north of the Bilu-taya Pagoda.	Do. ...	Do.	

APPENDIX G.

Additions to the Library of the Office of the Superintendent, Archaeological Survey, Burma, during the year 1940-41.

Number of books purchased.	Number of books received in exchange or as presentation.	Total.	Remarks.
(1)	(2)	(3)	(4)
109	170	279	

APPENDIX H.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			I.—INSCRIPTIONS.*			
1	By the side of a path near Mong Yang, in the north part of Kengtung State, Southern Shan States.	Stone slab.	Obverse: twenty-two lines. Reverse: fifteen lines.	Hkun ...	Not yet determined	Not yet been translated. The stone is now at the Archaeological Office Mandalay.
2	East Bamè monastery three miles north of Mrohaung, Arakan.	Do.	Obverse: twenty-two lines. Reverse: thirty-one lines.	Burmese	972 B.E.	Records the dedication of land to a temple by the royal preceptor.
3	In a deep jungle at the foot of the Ava hill south of Maung Tha Kôn Village four miles east of Mrohaung, Arakan.	Do.	Thirteen lines.	Do.	900 B.E.	Records the dedication of rice land to a shrine by King Varādhama-rājā, lord of the white elephant.
4	On a pedestal under a seated Buddha in the <i>Manthi sīma</i> one furlong west of the Nankra Village, six miles east of Mrohaung, Arakan.	Stone	Two lines.	Do.	830 B.E.	Not very legible.
5	On the face of the pedestal of a seated Buddha in the Headman's pagoda of the same Village, Mrohaung, Arakan.	Do.	One line	Do.	Undated	Palaeographically belongs to 15th-16th Century A.D.
6	On a finial probably broken off from a stone <i>stūpa</i> of Vesālī discovered at the foot of a ladder on the north-west of the Tejarāma monastic compound to the north of Mrohaung, Arakan.	Do.	One line	Nāgarī script Sanskrit (?) language.	Do.	Not yet deciphered and translated.
7	On the face of the pediment of the second vaulted roof of the southern approach as one comes out from the Shitthaung Temple at Mrohaung, Arakan.	Do.	Do.	Do.	Do.	Do.
8	At the Lemyethna Pagoda on the north of Mrohaung, Arakan.	A stone of three faces.	One face illegible, 2nd face: seven lines, 3rd face: fourteen lines.	Burmese	944 B.E.	Records dedications of land perhaps to the Lemyethna Pagoda.
9	At the European Cemetery, Linzin quarter, Amarapura.	Tomb-stone.	Ten lines	Do.	1170 B.E. 1182 B.E. 1199 B.E. 1201 B.E.	Records the death of an Armenian Captain Mr. Tera.
10	Do.	Do.	Six lines. Four lines.	Armenian English	...	Records the death of Ma Sôn, the beloved wife of Captain Malikā of Iran.
11	Do.	Do.	Six lines. Four lines. Ten lines.	Burmese Armenian Burmese	1204 B.E. 1840 A.D. 1201 B.E.	Records the death of Ibrahim, Greek by nationality and native of Rome.
12	Do.	Do.	Seven lines. Three lines.	Armenian Burmese	1850 A.D. 1212 B.E.	Records the death of Maung Sukra, aged 35, an Armenian, a native of Iran.
13	Do.	Do.	Seven lines. Four lines.	Burmese Armenian	1186 B.E. 1824 A.D.	Records the death of Captain Ibransat of Rome at the age of 53.
14(a)	Do.	Do.	Eleven lines. Eight lines.	Burmese English	1212 B.E. 1850 A.D.	Record respectively the deaths of Master George and Master Francis Xaviers, sons of A. J. Camaratte, Esqr.
14(b)	Do.	Do.	Thirteen lines. Eight lines.	Burmese English	1211 B.E. 1849 A.D.	

* The inscription mentioned as serial No. 26 in Appendix H to the Report for the year 1939-40 was near the south-east corner of the Bungalow in Pandaw Quarter, Sagaing, Sagaing District, and not near the south-east corner of the Bungalow in Pandaw Quarter, Pegu, Pegu District, as stated in column 2 against that serial No. but it has now been removed to the Inscriptions Office.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No. (1)	Locality. (2)	Inscribed Object. (3)	Dimensions. (4)	Language and script. (5)	Date. (6)	Remarks. (7)
I.—INSCRIPTIONS—concl'd.						
15	At the European cemetery, Linzin quarter, Amarapura.	Tombstone.	Sixteen lines.	Burmese	1221 B.E.	Records the death of Captain Zahad an Armenian who died at the age of 53.
16	Do.	Do	One line	Burmese and English	Undated	Records the death of Peter.
17	Do.	Do.	One line	Do.	Do.	Records the death of Emilia.
18	Do.	Do.	One line	Do.	Do	Records the death of Teresa.
19	At an ancient graveyard, 200 yards to the east of the Ngayabya Village, Tada-u Township, Sagaing District.	Do.	Twenty-one lines. Nine lines.	English Burmese	1825 A.D. Date not legible.	Records the death of Ma Nu, wife of Jonathan D. Price at the age of 23 years and 4 months.
20	On the platform of the Shwezigôn Pagoda at Pinya, Tada-u Township, Sagaing District.	Stone (alabaster).	One line	Do.	Undated	Records that the stone umbrella on the stem of which was engraved the inscription is an act of merit by a certain Mahāthera.
21	Inside a ruinous two-storeyed brick monastery in the Lemyethna Pagoda enclosure at Minnanthu, Pagan.	Stone.	One line only legible.	Do.	567 B.E.	*Mostly illegible.
22	In a Môn temple No. 418, (gha) on the roadside about a mile south of the Lokananda Pagoda, Pagan.	Terra-cotta.	Seven lines.	Pāli	Undated	It is the seal of King Kyanzittha.
23	On the platform of the Shwesandaw Pagoda, Prome.	Stone.	Thirteen lines.	Burmese	913 B.E.	Probably records royal dedications of revenue from customs and land to the Shwesandaw Shrine.
24	In an ordination hall in the enclosure of the Shwe-pauk-ôk Pagoda, at Yamôngyi Village, six miles north of Myittha in Kyaukse District.	Do.	Eighteen lines.	Do.	683 B.E. 677 B.E.	Records the dedications of lands by a Burmese high official— <i>Amatkyi</i> Sinkapā "friend of three queens" to the Mahāthera's monastery at Rannun Village, the shrine and the sima.
25	Do.	Do.	Thirteen lines.	Do.	Date no longer legible.	Gives a list of paddy lands and slaves followed by usual benedictions and imprecations.
26	Near a ruinous pagoda, in a very thick jungle, one mile to the north of the Yamôngyi Village in Kyaukse District.	Do.	Obverse: Fifteen lines. Reverse: Fifteen lines.	Do.	503 B.E. (?) 568 B.E.	Records dedications of lands and slaves to a pagoda.
27	About 100 feet south-east of a big mound of brick near the north of the north city wall at the north-east corner of the Old Myinzaing City in Kyaukse District.	Do.	Twenty lines.	Do.	759 A.D. 661 B.E.	It contains two documents one of which records the offerings of land to a monastery and the other mentions the dedications of paddy lands to a pagoda followed in each case by benedictions and imprecations.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
II.—COINS.*							
Coins of the Kerala Kingdom of South India.							
1	Silver ...	Ravi Varman Kulasekhara Sangramadhara.	...	C. 1316 A.D.	...	...	Reference.—Kapson, <i>Indian Coins</i> . Found at Pandalgudi Village, Aruppukottai Taluk, Ramnad District, and presented by the Government of Madras.
Coins of the Mughal Emperors of India.							
2	Do. ...	Ahmad Shah.	Imtiyaz-gadh.	...	Persian character.	Persian character.	Cf.—I.M.C. 2105. Found at N. Konthalpad Village, Kurnool Taluk and district, and presented by the Government of Madras.
Mughal Indo-British Coins.							
3	Do. ...	Alamgir II	...	1172 H. 6 r.y.	Persian character.	Persian character	Reference.—T. HCTEIC 10451 (95). Found at Nimina Village, Aska Taluk, Ganjam District, and presented by the Government of Madras.
4	Do. ...	Do.	...	1172 H. 6 r.y.	Do.	Do.	Reference.—T. HCTEIC 10560 (103). Found at Nimina Village, Aska Taluk, Ganjam District, and presented by the Government of Madras.
5	Do. ...	Do.	...	...	Do.	Do.	Do.
6	Do. ...	Do.	Arcot (but serrated edge).	1172 H. 6 r.y.	Do.	Do.	Reference.—T. HCTEIC 10560. Found at Nanjai Puliyampatti Village, Gobichettipalaiyam Taluk, Coimbatore District, and presented by the Government of Madras.
7	Do. ...	Do.	Arcot (but milling different).	Do.	Do.	Do.	Reference.—T. HCTEIC. Found at Nanjai Puliyampatti Village, Gobichettipalaiyam Taluk, Coimbatore District, and presented by the Government of Madras.
8	Do. ...	Shah Alam II.	Surat ...	1215 H. 46 r.y.	Do.	Do.	Reference.—T. HCTEIC 10132. Found in Nanjai Puliyampatti Village, Gobichettipalaiyam Taluk, Coimbatore District, and presented by the Government of Madras.
9	Do. ...	Do.	...	Do.	Do.	Do.	Reference.—T. HCTEIC 10134. Half rupee. Found at Nanjai Puliyampatti Village, Gobichettipalaiyam Taluk, Coimbatore District, and presented by the Government of Madras.
Vijayanagara Coins.							
10	Gold ...	Venkata II?	...	...	Three Swami Pagodas.	Smooth reverse.	Found at Bannumukkala Village, Nandikotkur Taluk, Kurnool District, and presented by the Government of Madras.
Venetian Coins.							
11	Do. ...	Alay Mocen	...	...	...	...	Sequins. Found in Manipura Village, Udipi, Taluk, South Kanara District, and presented by the Government of Madras.
12	Do. ...	Paul Rainer	...	...	...	...	Do.
Ara kanese Coins.							
13	Silver ...	Chanda-Sudhammarājā.	...	1024 B.E. (1662 A.D.)	Legend in Burmese: "1024. Shwe Nan Thakin Chanda Sudhammarājā."	Same as on obverse.	Received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Maung Myint Khaung, whom he gave a suitable reward for the coin (<i>Vide</i> pages 12 and 13 of the body of the Report).

* Serial Nos. 1—12 of the coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon, and serial Nos. 13—19 of the coins were added to the collection of coins in the Coin Cabinet of the Office of the Superintendent, Archaeological Survey.

APPENDIX H—concl'd.

List of Inscriptions, Copper, Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concl'd.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Observe. (6)	Reverse. (7)	Remarks. (8)
					II.—COINS—concl'd. East India Company's Coins.		
14	Copper	...	...	...	...	...	One Pai Sikka ($\frac{1}{4}$ anna) of Bengal. Received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Maung Myint Khaung whom he gave a suitable reward for the coin. (Vide pages 12 and 13 of the body of the Report.)
15	Do.	...	...	...	...	...	One Pai ($\frac{1}{4}$ anna) of Benares. Mint mark <i>Trisula</i> . Received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Maung Myint Khaung, whom he gave a suitable reward for the coin. (Vide pages 12 and 13 of the body of the Report.)
16	Do.	...	...	...	...	...	Same as Serial No. 15. Received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Kyaw Zan Pru who found the coin in his house compound at Sancha-zeik Quarter and whom the Superintendent gave Re. 1 for it.
17 & 18	Do.	...	...	...	...	...	Same as Serial No. 14. Received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Santhapwe who found the coins in his house compound at Sancha-zeik Quarter and whom the Superintendent gave As 14 for them.
19	Do.	...	...	...	...	...	Received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Dun Hla Aung who found the coin in his house compound at Sancha-zeik Quarter and whom the Superintendent gave As. 8 for it.
					III.—MEDALS.*		
1	Silver ...	...	...	...	Rāma and Sita seated on a throne under an umbrella. Below the throne in the foreground is Hanuman seated. On the left stands a personage conversing with Rāma, while on the right are two personages also standing.	Two standing figures of Rāma and Lakshmana with bow and arrow in their hands. Around is an inscription in Nāgarī characters.	This silver piece was received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Maung Myint Khaung whom he gave a suitable reward, and sent for examination and identification to Mr. T. N. Ramachandran, Superintendent in charge of the Archaeological Section, Indian Museum, Calcutta, who referred to J.A.S.B., Volume LIII, pages 207—17 and said that this medal was known as Rāmatinki or Rāmātanka struck apparently for religious purposes. (Vide pages 12 and 13 of the body of the Report.)
2	Do. ...	...	...	...	Bull to left with ornament round the neck and in the act of reposing. Before him is a receptacle containing fodder. Above him is a line of several Nāgarī numerals and below him is a cornfield with two Nāgarī characters at the bottom.	Four-armed god seated on a lotus from beneath which stalks of lotus spring up on two sides.	This silver piece was received by the Superintendent, Archaeological Survey, on his visit to Myohaung, Akyab District, in April to May 1940, from one Maung Myint Khaung, whom he gave a suitable reward, and sent for examination and identification to Mr. T. N. Ramachandran, Superintendent in charge of the Archaeological Section, Indian Museum, Calcutta, who said that it was nothing but a medal struck apparently for religious purposes.

*The Medals were deposited in the Coin Cabinet of the Office of the Superintendent, Archaeological Survey.